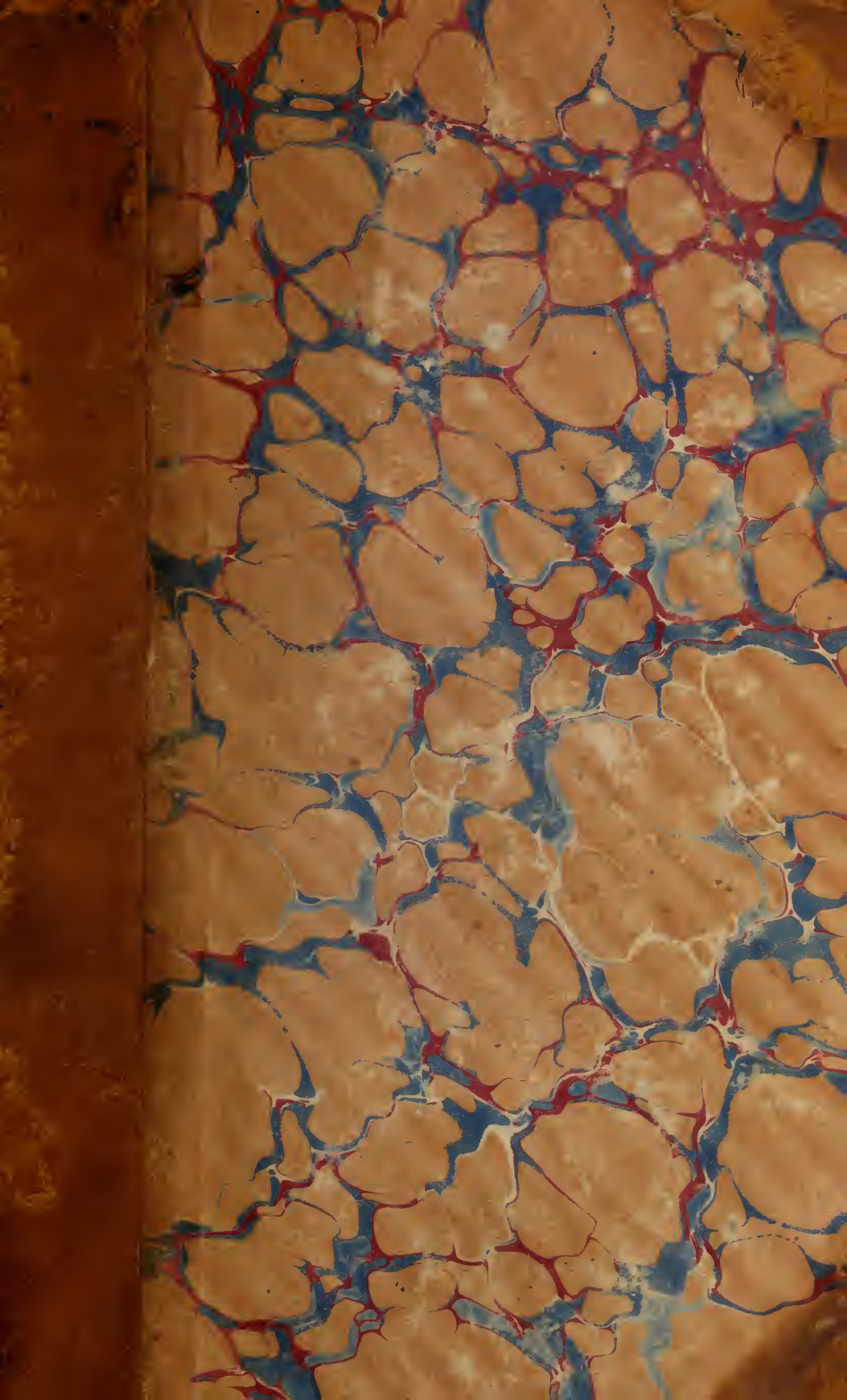




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[NO. 14.

LETTERS FROM THE REV. JOSEPH TRACY.

No. 1.

[THE CAUSE IN NEW ENGLAND.]

THE following letter is from one well acquainted with the general sentiment of New England, on most if not all subjects connected with her religious and benevolent operations. The author has for many years been distinguished as an able and disinterested advocate of the cause of African Colonization, and now occupies the position of Secretary and General Agent of the Massachusetts Colonization Society, which is disposed to adopt earnest measures throughout that State and New England, to increase the influence and funds of the American Colonization Society. We hope to be favored with the views of the author in regard to the means which should be devised and prosecuted, in order to secure vigorous and constant support from the churches and people generally of New England.

BOSTON, *Sept. 3, 1842.*

REV. R. R. GURLEY.

DEAR SIR, You ask, what are the prospects of the Colonization Society in New England, and how are its interests to be promoted here? After some reflection, it appears to me that a satisfactory answer to these questions can be given, only by a somewhat minute account of the state of men's minds on various subjects to which colonization is relative. I will begin with the least important topics.

1. Some have spoken of the free colored people as a "nuisance," and have urged colonization as a mode of abating it. This argument will have no force here. It strikes multitudes unpleasantly. They think it unchristian and inhuman to regard any class of men as a nuisance to be

abated, and not as rational beings, who, so far as they need it, are to be reformed. They know that among the free colored people here, there are many men and women of good character and habits, who are valuable members of society, and do not deserve to be treated as nuisances. And though, probably from the force of circumstances, the average morality of the colored people is lower than that of the whites, they are too few to attract notice as a nuisance. Those who admit that the free colored population at the South may be a nuisance there, feel under no obligation to aid in removing it. They say, "let every man bear the expense of promoting his own interest. I do not beg money at the South, to pay the expense of making my farm more comfortable or more profitable. If it is for their interest that the free blacks be removed, they know best how much they would gain by it. Let them calculate the cost and the advantage, and act accordingly.

2. Nor can anything be done, by urging the danger that the free blacks at the South will excite insurrection. The people of New England, very generally, would deeply regret an insurrection at the South, and should it be necessary, would march to stop the effusion of blood, by parting the combatants. But they do not think the danger of insurrection very great, or that it would be materially diminished by the removal of the free blacks; and they have a prevailing impression, that if the people of the South would do their duty to the whole colored race, the danger would wholly cease.

3. Colonization to prevent, or rather to diminish, amalgamation, may be urged on some minds with success. To deny the possibility of amalgamation, is like denying the combustibility of a house, when the flames are seen raging in every apartment, and bursting through the roof. True, persons of mixed blood, when known, are ranked with the blacks; but those in whom the negro form and complexion have ceased to be obvious, have only to go where their origin is unknown, and pass themselves off for whites; and their children may go back and mingle with the very society from which their fathers were excluded. The races have not yet lived together long enough, for the process to become very common; but as time rolls on, nothing but colonization can prevent the result. The process may be slow; but futurity is long enough for its accomplishment; and it will proceed more rapidly as it advances. There are those among us, who believe that amalgamation deteriorates the species; that the mixed breed is inferior on an average, both to black and white, and especially that it is short lived. As a matter of taste, too, amalgamation is viewed with disgust, and its progress regarded as a calamity. So strong and so general is this feeling, that even the abolitionists among us have never dared to come out in defence of amalgamation, but on the contrary, have exerted themselves abundantly in protesting and attempting to prove, that their doctrines and measures have no relation to it. What I say on this subject is not intended to apply to the slave-holding states in particular, but to all parts of the country where both races are found.

4. Colonization for the benefit of the colonists, will generally be received with favor, provided it be satisfactorily shown that the well-being of the colonists will be promoted by it. A few extreme abolitionists, probably, would maintain that the colored people ought to stay in this coun-

try at whatever expense of privation and suffering, and brow-beat public sentiment into an acknowledgment of their entire social equality with the whites. This, they suppose, would relieve that unfortunate class from all the peculiar disadvantages which they now encounter in this country. But most who give for any benevolent purpose, including, I think, a majority of the abolitionists, would contribute something to enable colored people to find a home where they would be more advantageously situated. Our people are familiar with the idea of emigration for the improvement of one's circumstances; and the hope that the colored man entertains of improving his condition by removing to a new and fertile country, beyond the march of the influences which depress him here, will strike them as reasonable. They will say, however, that as the experiment has been going on for a score of years or so, it is too late to ask us to act on a mere favorable presumption. If the condition of the colonists is actually improved by emigration, there must be evidence of it by this time; and we ought to see that evidence, before giving our money to carry the experiment any further. This demand cannot be effectually met, by the testimony of individuals, stating in general terms, that the colonists are doing well. Other witnesses assert that they are doing ill. Well and ill, are merely comparative terms. They express merely the relation of the impression made on the witness, to the standard by which he estimates success; and they convey no information to those who know not what that standard is. New Englanders may guess at a man's standard, from some knowledge of his general character; but they will feel that the conclusion thus obtained is indefinite and doubtful. After all the testimony of this kind which can be produced, they will say within themselves, "This is not the best evidence which the nature of the case admits, and which we have a right to demand," and there will be a lurking suspicion that the better evidence is kept back, because the society would gain nothing by producing it. This state of mind can be effectually met, only by a full and minute census of the colony. It should give, not only the number of inhabitants of every age, sex, and condition, but a complete account of the agriculture, commerce, mechanical and professional employments, and in short, of the whole industry of the colony and its results; its institutions for religious, moral and intellectual cultivation, and its political organization. The amount of pauperism and crime should be accurately given, from the records of the proper departments. In making up this census, estimates should be rigidly excluded, except in cases where, for obvious reasons, enumeration has proved impracticable; and then they should be carefully marked as estimates. Even totals, founded on enumeration, will be but partially satisfactory. The details must be given, so that every man may judge for himself whether the colonists are doing well or ill. And even then, some will ask for an account of the expenditure of life and treasure, by which the results have been obtained. Till questions of this kind are satisfactorily answered, eloquent addresses and pathetic appeals, will be of but little use. People may be affected, even to tears; but when the contribution box, or the subscription paper is presented, they will ask themselves, "Will giving do anything towards removing the evils over which I weep." Or, if some are overpowered and give, the case will be still worse; for the same question will arise afterwards, and they will feel that the society, by

the eloquence of its agent, has cheated them out of their money; and this thought will close their hearts against future appeals. I could mention several instances, in which societies have injured themselves severely in this way.

5. Colonization for the benefit of Africa would be a popular idea, and would receive support; but here, too, it would be necessary to show that, after an experience of twenty years, it is found to work beneficially for Africa. It must be shown that a benign influence is exerted among the natives; that something is done towards suppressing slavery and the slave trade; that some progress is made in diffusing Christian knowledge, morals and piety, and introducing the arts, employments, habits and comforts of civilized life. I am aware that it was twenty-three years from the landing of the "Pilgrims" at Plymouth, before Mayhew commenced his regular ministerial labors among the Indians at Martha's Vineyard, and three years longer before Elliot began to preach at Nonantum. But the movements which then took place, show that much had already been done, by less systematic efforts, towards christianizing and civilizing the Indians. The laws enacted about that time by the legislatures of Plymouth and Massachusetts colonies, were such as implied considerable progress in the good work. Liberia is more favorably situated for early and rapid success in such an enterprise; and proof of progress will of course be demanded. Here, too, the evidence should be, not some person's vague impression, stated in general terms, but ascertained and definite facts, stated in detail. And on this point, and especially on the preceding, let me remark, that if facts in detail cannot be given, the inability to give them will be taken as proof that the business to which they relate is managed loosely, and therefore not so well as it should be.

This argument has been greatly endangered by late reports concerning the course of the Maryland Colonization Society and its colony at Cape Palmas. Funds given to the society in the hope of doing good to Africa, must come almost exclusively from the friends of missions; and if the Protestant missions find it advisable to remove from the colony, the friends of missions will believe that the influence of the colony is unfavorable. It will be of no use to say, as some do, that this is a personal difficulty between Mr. Russwurm and the missionaries, and that there is no knowing which is right. The missionaries now have the confidence of those from whom the money must come, if it comes at all; and they will continue to have it till they are proved to be unworthy of it. It will not be supposed, without proof, that they leave their present stations, and subject themselves to all the labor, expense and exposure of health and life incident to a new establishment, without some good and sufficient reason. And what is known, or believed to be known, of the subject of the difficulty, does not operate in favor of the colony. It is understood that colored men, who are sent out as missionaries or assistants, and not as colonists, are enrolled in the militia, and are held liable, at the discretion of the colonial government, to be called into active service against those for whose conversion they were sent to labor; and that young men from the native tribes, not colonists, who resort to the mission schools temporarily for education, are also enrolled, and liable to be called upon, by the colonial government, to march into the interior and shoot their

fathers and brothers. The public sentiment of the friends of missions in every Protestant sect will not only justify the missionaries in retiring, but peremptorily demand that they should retire beyond the operation of such laws. The laws themselves will be considered as proof that the missions find no favor with the government that enacts them. And if it be true, as has been asserted in a published letter by one of the Protestant Episcopal missionaries, that, while Protestant missions are virtually expelled from the colony, Roman Catholic missionaries are encouraged to come in, this will be considered an additional reason for withdrawing from all co-operation with the society. If such is indeed the policy of the Maryland Society and its colony, and if they adhere to it, suspicion will be brought upon the whole moral influence of colonization in Africa; and the American Colonization Society can escape suffering by it, only so far as the public are made to see that it and its colonies have no part in the offense.

6. So far I have spoken of colonization, so far as it will be viewed independently of its bearings on slavery. I must now speak of it in its relations, real and supposed, to that difficult subject. And to make this matter perfectly intelligible, I must begin by saying, that there is not, has not been, and doubtless never will be, any "pro-slavery party" in New England. The assertion that certain men, or churches, or societies, or institutions among us are "pro-slavery," is, and ever has been, a mere slander, invented for party purposes, or for the gratification of private malignity. Many honest and ignorant persons, who have learned the term from their leaders, use it thoughtlessly, meaning only that certain persons refuse to join the anti-slavery society, or perhaps oppose it; but when used understandingly, it is used for the purpose of making those to whom it is applied universally odious; and so far as the slander is believed, it makes them odious. The fact that "pro-slavery" is a term of reproach, shows what public sentiment is. Our laws are as fair an indication of public sentiment on this subject as on any other. I do not mean to deny that there may be half-a-dozen men in all New England, having a legal residence here, and yet owning slaves in some southern State or Territory, or in the East or West Indies; though I never heard of so many, and am unable to identify even one. There may be another half-dozen, more or less, who justify slave-holding in theory; but such men are mere isolated oddities, not worth counting when we reckon up the elements of public sentiment.

This opposition to slavery is not only universal, but strong, and ready and even impatient for action. One of our most intelligent and influential citizens told you lately, "Let the South say that they desire our help, and we will raise a hundred thousand dollars without difficulty." There is no doubt of his correctness. If the South really desires the extinction of slavery, and will take hold of the work in earnest, and will let us know that our aid will be acceptable, that aid will be given, at once and abundantly. A hundred thousand dollars *annually*, from Massachusetts alone, and for any reasonable number of years, would be raised without an effort.

Why, then, has not all New England joined the anti-slavery society? For several obvious reasons: 1. It was seen by some from the beginning

that the leaders of that society were propagating a deep and refined metaphysical system, which must naturally end in the "no-human-government theory;" in the doctrine that not only slavery, but the state, the church, and even the legal relations of husband and wives, parents and children, ought to be abolished. This consequence of their reasonings was sufficiently obvious to all who compared their writings with those of Rousseau, Paine, and Godwin, and was pointed out by others several years before it was avowed, and probably before it was seen by themselves. Not a few were unwilling to connect themselves, even for the accomplishment of a good object with a movement which was carried in connexion with such errors, and threatened such results: 2. The leaders early showed a bad spirit. They appealed to malignant passions. They talked abundantly of relying solely on the influence of "light and love;" but their speeches and writings were well adapted to excite prejudice and wrath. Many good men shrunk instinctively from alliance with such a spirit. 3. They attempted to force men, especially clergymen, into their ranks, by intimidation. Their language was, virtually, "join in or we will give you a bad name; we will destroy your influence; we will get up a party in your congregation which shall never rest till you are ejected from your place, deprived of your salary, and made a homeless wanderer with a tarnished reputation." The universal and intense feeling against slavery gave the agitators a powerful advantage for executing such a threat; and some to avoid it made their peace by saying such things as they honestly could against slavery, and allowing their names to be enrolled as members of the society. Others were repelled by the spirit which this style of attack exhibited. They resolved to think their own thoughts, and act according to their own views of truth and duty, and especially to have no part in such a crusade against freedom of thought and action. 4. Many saw that the present anti-slavery movement could not accomplish its object without involving those engaged in it in party politics. Religion always suffers when pastors and churches become a political party, or a portion of one. For this reason some stood aloof from the society. 5. It was believed that the style of effort adopted by the society would naturally lead to violations of the spirit, and even of the letter of the Constitution of the United States; that having exhausted all constitutional means at their command, without accomplishing their object, the society would be tempted to invoke the action of the general Government, and perhaps resort to other modes of influence, inconsistent with the constitutional rights of the slave-holding States to manage their internal police according to their own sense of duty. Multitudes who are ready and anxious to expend any amount of wealth and labor for the abolition of slavery, are utterly unwilling to infringe upon the constitutional rights of any of the States. 6. It was seen that the anti-slavery society was exciting malignant passions between the North and the South; and malignant passions are not only sinful in themselves, and therefore to be discountenanced, but when excited between different sections of our country tend to the dissolution of our national Union by civil war. 7. It was generally believed that slavery could never be abolished by such means as the anti-slavery society was using; that contributions, either of money or of influence to its support, were worse than thrown away; as they were evidently producing much evil, and would end in defeat and disappointment, leaving

the slave-holding States more inaccessible to our influence, and the whole subject in a more hopeless condition than before. Such, and not any want of zeal against slavery, were the reasons why all New England did not join the anti-slavery society.

Still, many who felt in some degree the force of these reasons, gave in their names. Many hoped, though they could not see exactly how it would be done, that the society would accomplish its object by constitutional means, and that the good would finally over-balance the evil. Many joined it as a protest against mobs and lynching. The violation of the post-office at the South drove multitudes into its ranks. Above all, the treatment of petitions in Congress produced numerous adhesions to the party. It should, however, be carefully observed, that of the tens of thousands who were thus provoked into the signing of petitions, but a small proportion ever joined the society, or co-operated with the party in any other way.

The storm of abolitionism has passed away; but it must not be inferred that the desire for the abolition of slavery has diminished. That desire was universal before the late excitement commenced. For a time it was roused into activity by the hope that something effectual would soon be done. As that hope has faded, the activity has died away; but the desire remains, seeking opportunities for hopeful exertion. Those who yet actively adhere to the anti-slavery societies, hoping against hope, are numerous enough to preserve them from extinction. Many religious men content themselves with sending ecclesiastical remonstrances to ecclesiastical bodies at the South, hoping that they may exert some influence with southern Christians. Some rely chiefly on political action; and support the "liberty party," which they hope will some day become strong enough to accomplish "something for the slave."

Let it be made evident, then, that colonization tends on the whole, to hasten the time when all the slaves shall be made free, and here is a power sufficient and ready to carry it on vigorously. All who give for any purpose would give to aid the South in relieving itself from the burden of slavery. But to do this is a great work. The abolitionists have been made to believe that the Colonization Society is the old handmaid of slavery; that it was continued and is supported by Southern men, for the very purpose of sustaining their "peculiar institutions;" and that its whole influence actually tends to perpetuate slavery; and they have succeeded in diffusing this idea, either in the form of a belief or a suspicion, very extensively among those who never belonged to their ranks.

The present is a very favorable time for removing this impression. Almost all classes among us are ready to be convinced. The more intelligent, influential, and valuable part of the anti-slavery party would listen to proof with some degree of candor; and many of them with a desire to find that they have been deceived, and that the society really desires their support. There is even a disposition to presume that all objections to the society may be answered, and that, after all, its system of operations is the best that we can now adopt for the benefit of the colored race.

Such, I believe, is the present state of mind in New England. Few are ready to act, but most are ready and willing to be convinced. The task of convincing them, however, will be laborious; for objections have been

honestly entertained, and men will not give them up and act in contradiction to their former avowed belief, without good and sufficient reasons, by which they may defend themselves when charged with inconsistency. Such are the prospects of colonization in New England—an abundance of hard work in circumstances highly favorable to success.

This letter has grown to such a length that the consideration of the measures proper for promoting the interests of the society among us must be deferred to another opportunity.

Yours, truly,

JOSEPH TRACY.

From the London Missionary Register, for January, 1842.

WESTERN AFRICA.

CAUSE OF MISSIONS, AND CIVILIZATION.

IN our number for October, we copied from the Register, a condensed view of American Missions in Western Africa, and we now publish from the same most interesting work, a view of English and German missions in that region of the world. It is our purpose to give, in subsequent numbers an account of missions in Southern Africa, as well as in the African islands, not doubting that our readers will be gratified to observe the shining lights that are multiplying, and with increasing power, in these dominions of darkness. The return of the long exiled and oppressed descendants of Africa, to her soil is among the mightiest and most beneficent developments of Providence. The prayer of every Christian must be, “Hasten, great Father of Lights, the victories of thy kingdom and gather the whole African race into the fold of the Redeemer.”

BIBLE TRACT, AND EDUCATION SOCIETIES.

B. F. BIBLE SOC.—The *Sierra-Leone* Auxiliary has remitted 76*l.* 9*s.* 2*d.*, being the receipts of the last six months of the year ending Jan. 1841: of this sum, 10*l.* 6*s.* 4*d.* was collected at a public meeting held in Freetown, at which between 2000 and 3000 natives were present. The Society has ordered 524 Bibles and 24 Testaments, in addition to 600 Bibles which had been previously received: a grant has been made, on behalf of the Ashantees, of 250 English Bibles and Testaments, 12 Arabic Bibles, and 40 Portions of Scripture; and, for the use of the Niger Expedition, 120 Bibles, 50 Pentateuchs, 25 Psalms, and 120 Gospels and Acts in Arabic; and 50 Pentateuchs, in Hebrew.—P. 15.

PRAYER-BOOK AND HOMILY SOC.—The Auxiliary in *Sierra Leone* has remitted 14*l.* 8*s.* 4*d.*; and made application for a further supply of Books.—P. 15.

RELIG. TRACT SOC.—Missionaries have been supplied with about 2,480 tracts; and libraries, to the value of 15*l.*, on reduced terms, were granted for the “Albert,” “Wilberforce,” and “Soudan,” on application of their Commanders, previous to their proceeding on the Niger Expedition.—P. 15.

MISSIONARY SOCIETIES.

Gospel Propagation Society.—At p. 350 of our last volume, a notice was given, that the Society had been induced, by favorable circumstances, to re-establish their mission on the western coast of Africa: and at p. 519, it was stated that the Rev. John Earle had been recommended to the chaplaincy of Bathurst, Gambia.

Church Missionary Society.—SIERRA LEONE.—Proofs of the growing importance of the Sierra Leone mission invest it, at this crisis, with peculiar interest. In the colony itself, God hath set His seal to the labors of His servants: and without the limits of the Colony, the commencement of a mission among the Timmanees, and the hopeful connexion established between the missionary body and the Niger Expedition, present already some glimpses of that grandeur, which, it may be hoped, will hereafter attach to missionary efforts for the evangelization of Africa; and encourage the prayer, that Sierra Leone may yet prove the fountain-head of a river of life, which may fertilize this vast continent with the blessings of the Gospel.

A sermon was preached in the new mission church at Freetown, in aid of the society, by the Rev. D. F. Morgan, colonial chaplain: the collection amounted to 5*l*. A meeting was also held, at which the Governor, the late Sir John Jeremie, presided: the amount collected was 10*l*.

The total contributions raised during the year amount to 49*l*. 2*s*. 3*d*.; which, added to former remittances, makes the total received by the parent society from the auxiliary, 1,885*l*. 3*s*. 10*d*.

See at pp. 164—169, 208, 209, 454—462, 486, 487, many details of proceedings in the mission; at pp. 108, 109, remarks on some of the native languages; at pp. 311, 429, notices of the deaths of Mrs. Young and Mrs. Schmid; at pp. 433, 434, an obituary of Mrs. Young; and at pp. 204—207, 521, 522, obituaries of several Africans.

Laborers.—Rev. John Warburton and Mrs. Warburton, Mr. and Mrs. Townsend, and Mr. and Mrs. Ilott, arrived at Sierra Leone on the 15th of December, 1840; and Rev. N. C. Haastrup, Rev. D. H. Schmid and Mrs. Schmid, on the 12th of January, 1841. Rev. J. W. Weeks and Mrs. Weeks, with Rev. Ebenezer Collins and Mr. Isaac Smith, arrived in London on the 2d of June; and Mrs. Schön has, by ill-health, been obliged to return to England. Rev. Christian T. Frey, and Rev. Charles A. Gollmer, were admitted to deacon's orders by the bishop of London, on the 6th of June; the Rev. Henry Rhodes, Rev. Christian T. Frey, and Rev. Charles A. Gollmer, to priest's orders on the 12th of September; and on the 15th of October, the instructions of the committee were delivered to the Rev. John U. Graf, Rev. Henry Rhodes, Rev. Christian T. Frey, Rev. Charles A. Gollmer, and Mr. John Reynolds and their wives, on the occasion of their departure to Sierra Leone; they embarked in the "Roslin Castle," Oct. 28th.—pp. 15, 16, 174, 224, 310, 428, 429, 471, 520.

Stations.—Freetown—1804.—James F. Schön; Thomas Peyton, *Cat.*; John Ilott, surgeon; Thomas King, Richard Bowley, *Nat. As.*; George Nicoll, *District Visitor*—communicants 82; scholars, boys and girls, 380; youths and adults, 319—p. 16; and see at p. 430, a notice of the embarkation of the Rev. James F. Schön, with Thomas King, a native catechist, and other natives in the vessels engaged in the Niger expedition.

This day I have been under the painful necessity of dismissing from our day school 59 children, who, after repeated admonition, refused to attend church on the Lord's day. In the course of the day, all the parents of the children except two came begging me to receive them again. I told them that I would re-admit them if they would send them to church on the Lord's days. I assured them that I required of every child attending the day school, except in cases of sickness, a constant and regular attendance on public worship. The parents replied: "Master, what you say is very right; we will send our children to church if you will be so kind as to take them back to school." It was pleasing to see them come in so becoming a manner; and it afforded me equal pleasure to receive them.

I went to the house of a poor woman who had sent for me, and found her suffering severely from the effects of intemperance and debauchery. She said that many times her heart had told her that she was living in a bad way, and that she should go to the bad place when she died. "I shall be sure," she continued, "to go to hell. Many times my heart has told me to go to church and learn to serve God; but I loved my sins too much, and I not go." She confessed every aggravating circumstance which she could remember of her iniquity. I shall never forget the way in which she addressed herself to me after she had gone through the melancholy tale of her life. With a look of the most exquisite distress, she directed her eyes to me and said, "Sir, is there no mercy for me, such a great sinner?" I directed her to the *Lamb of God* as an all sufficient sacrifice, who *taketh away the sins of the world*.—*Mr. Peyton.*

Christian Institution—1828.—Edward Jones, *superint.*; Henry Townsend, *Cat.*; Sam. Crowther, *Nat. As.* Students 17.—p. 16; and see at p. 430, a notice of Sam. Crowther's joining the Niger expedition.

Mr. Isaac Smith, who has had charge of the Institution since the departure of the Rev. G. A. Kissling, reports very favorably of the religious state of many among the students.

This institution may be regarded as the most important of all the missionary operations carried on at Sierra Leone. Many causes have hitherto prevented its attaining that position, as an educational establishment, which the committee desire; but measures are now in progress, with a view to make it an efficient training school for intelligent African youths, and thus, under the Divine blessing, the means of preparing Africans to be themselves the teachers of their own countrymen.—*Report.*

On two days in the week an hour is devoted to infant school instruction; by which the students gain a practical acquaintance with an important part of their future duties.

During the quarter, six have applied to be received as candidates for the Lord's Supper: I sincerely hope their motives are pure. It was cheering to me to hear them plead for admission upon no other ground than a desire to be made acquainted with the will of God, and to know *the love of Christ which passeth knowledge*, so as to have an interest in Him. The number receiving instruction for baptism is 4; and for the Lord's Supper 11. I am therefore encouraged to consider the institution as prospering.—*Mr. I. Smith.*

River District—comprehending *Kissey, Wellington, Hastings, and Waterloo*; lying E. and SE. of Freetown, from $3\frac{1}{2}$ to 20 miles.—Frederick Bultman, David H. Schmid; William Young, *Cat.*; John Attara and 12 other *Nat. As.* Communicants, 555; scholars, boys and girls, 1,294; youths and adults, 1,261.—p. 16.

The following is an extract from a native district visitor's report:

I put down all the names of backsliders, because I wish to call on them in their houses and to speak to them. On the 27th of July, I go from house to house; but I did not find many of them at home. Then I said, "never mind, on Lord's day I shall see them all." On that day I tell them to come to my house next day. They come well, and I read to them Jer iii. 11, 15. Some remember well; but some began to draw back again, as our Savior says, Matt. xii. 43, 45.

To-day I met two communicants; one of them very bad attend church. I ask the careless, "what is the matter you not come to church?" He says, "I have had trouble, which prevents me to come to church." I say, "your trouble ought to lead you to God." The man began again to complain. I say to him, "brother stop!" I took his own

bible, and read to him Lam. iii. 31, 40. I turn to Rom. viii. 35, 39, and speak to him many good words; told him that he must not do so; and begged him to go to church. He says, "yes." I pass on and come to another man. I ask him, "you go to church?" He says "no." I says, "what is the matter you no go church?" He say, "I am a poor man." I says, "You no hear what the bible say? Rich and poor all must go and pray." The man say, "but look at my cloth." He put on a blanket without sleeves, without collar, so I say to him, "if death comes to-day you cannot say to him, look me poor man." The man said, "I will go." I also told him, "God done send the rain to make the ground soft; we must plant cassadas, and ginger, and every thing, and get cloth, and go to church."

I met a man in his house worshipping an idol. I told him, "this is not good;" and told him of the goodness of God to man; and how man has sinned against God. I took my bible, and read Psalm cxv. 2, 8. I told him of the deadness of his idol. I turn to Jer. xlv. 14, 19. The man say, "true what you say; many people come to me, but never read to me as you do." I told him, "I will come and see you again." He say, "yes."—*Kissey*.

Mountain District—comprehending *Gloucester, Leicester, Regent, Bathurst, and Charlotte*; lying S. and SSE. of Freetown, from 3 to 6 miles.—John Warburton, Niels C. Haastrup; James Beal, *Cat.*; Matt. T. Harding, and 11 other *Nat. As.* Communicants, 693; scholars, boys and girls, 1,160; youths and adults, 1,132.—p. 16.

Sea District—*Kent*; the most southern station in the colony, 40 miles from Freetown.—Joseph Bartholomew, Thomas Lefevre, *Nat. As.*—Communicants, 43; scholars, boys and girls, 180; youths and adults, 210. p. 16.

Timmanee country—*Port Lokkoh*—a native town about 40 miles from Freetown, has been fixed on as a station in this country; Christian F. Schlenker—Nathaniel Denton, *Cat.*; William C. Thomson, *Translator*; George Metzger, William Dick, *Nat. As.* See at pp. 17, 18, a notice of a journey into the Timmanee country; and at pp. 103, 107, many details of the journey, and the commencement of a mission.

The expedition which was made into this country ascertained that very favorable openings for preaching the gospel presented themselves. The desire which is felt by many for Christian instruction is illustrated by the following statement made by Mr. Smith:

On Friday last, Neu Sukoh, the Timmanee chief at Yongoroo, came here, and was present at the opening of the school; when we sang a hymn and read the scriptures, at which he appeared quite affected, and said, "true, white man have sense too much." He is exceedingly anxious to have a missionary at Yongoroo; he points out the spot where the Rev. G. Nylander once resided; and says he keeps it for us, if we will come and teach them; he also says that the people will erect a school house, and a house for a schoolmaster.

The allusion to Mr. Nylander, one of the first missionaries of the society to Sierra Leone, shows how the memory of the just gives a holy character to the very spot where they have labored, and predisposes the mind of the people to receive the missionary; and thus the bread cast upon the waters is often found after many days.—*Report*.

Summary.—Stations, 13; laborers, 46; being 7 missionaries, 7 catechists, 1 surgeon, and 31 native assistants; of these laborers 26 are married. Laborers on their way, 4 missionaries and 1 catechist and their wives. At home, 2 missionaries and 1 catechist; average attendance on public worship, 6,654; communicants, 1,373; scholars, 6,053; being boys and girls, 3,014; and youths and adults 3,039.

Effects of Education.—The following fact plainly shows that a desire for religious enjoyments is spreading through the colony of Sierra Leone. An order was received from the missionaries for 2,000 copies of the cottage hymn book. The Secretary, to whom the order was addressed, surprised at its large amount, was afraid that some mistake had been made in the figures. He however, despatched the required number; and in

the course of a few months received another order for an additional 3,000. This intelligence is the more gratifying, as the whole of these copies were purchased by the people. The whole number forwarded in nine months amounts to 6,000.

Native Languages.—Mr. Thomson is still occupied in preparing elementary works in the Timmanee language. There are in manuscript a Timmanee and English dictionary, consisting of three small volumes; the outlines of Timmanee grammar; and an English and Timmanee dictionary, it is expected, will soon be ready.

Some elementary lessons are prepared for our Timmanee schools. They consist of tables of the elementary sounds of the language, and a few simple sentences in words containing not more than four letters.

Episcopal Superintendence.—At a meeting of Archbishops and Bishops of the United Church, held at Lambeth Palace, (see p. 276,) it was proposed to have regard to Sierra Leone as a colony, which has a claim to the early appointment of a Bishop.

WESLEYAN MISSIONARY SOCIETY.

Gambia—Bathurst—on St. Mary's Island, at the mouth of the Gambia—1821.—Wm. Fox. John Cupidon, John Gum, *Nat. As.*—p. 18, 64.

Macarthy Island, 300 miles up the Gambia—1832.—Wm. Swallow; Pierre Sallah, *Nat. As.* The Rev. Wm. Moss, on account of ill-health, has returned to England; and the Rev. Samuel Symonds embarked for this mission on the 11th of November. Members at St. Mary's and Macarthy Island, 600; scholars, 271; pp. 18, 351, 362.

The son of Pierre Sallah having been for a time under instruction at a school in England, is now very usefully employed as an assistant teacher in the mission school at Fattota. A new institution especially designed for the education of the sons of native kings and chiefs, has been completed; it was undertaken by the special liberality of that friend of Africa, Dr. Lindoe, and of the Foulah Civilization Committee.—*Report.*

Sierra Leone—Freetown—with out-stations—1817.—Thomas Dove, Henry Badger, Wm. English. Rev. Thomas Raston, and Samuel Annear, embarked for this mission on the 11th of November; members, 2,077; scholars, 1,561; pp. 18, 19; and see at pp. 488, 532, 534, a letter from a converted African; hopeful indications for Africa; return of liberated Africans to their native tribes; and notices of the slave trade.

The number of members has been increased; several substantial chapels have been built; and the schools are rising to greater efficiency, under the management of Mr. Charles Knight, a pious native, who through the kindness of some friends, was placed at the Borough-Road school in London, and returned to the colony in the course of the past year.—*Report.*

The visit of Charles Knight to England has been of great service; he has gained a perfect knowledge of the British system of education; he has already got our large school at Bathurst street into excellent order; and will ere long, I hope, be able to direct his attention to all our schools in the colony. As many of our chapels, covered with thatch, had fallen to decay, we have built such chapels as will last many years. Since our arrival we have erected 3 stone buildings, and 10 framed chapels, each raised on a stone wall, with a shingled roof and boarded floor. We have now 25 places of worship in the colony of Sierra Leone. Last year, we had a public missionary meeting.

The Akūs will doubtless be the pioneers for the Gospel. These enlightened men are now paving the way for missionary enterprise. In the name of the Lord of Hosts, they have set up their banners in those places which were formerly the strong-holds of slavery, and where bloodshed and every abomination prevailed; and now the cry, *Come over and help us*, is continually ringing in our ears, from the very interior of Western Africa. We hear it in the still small voice, and in the strong cries of hundreds of poor Africans around us. Be it known to the Wesleyan Methodists in my own native land, be it known throughout the land, that *Ethiopia is stretching out her hands unto God*, and hundreds of her sable sons and daughters are imploring the Christian Church to send the means of light, life, and salvation to them. We are on the ground; and we see and know that the harvest is already white, and that the laborers are few.

The arrival of the expedition bound for the Niger excited in the colony extraordinary interest. We had a day of special prayer for the success of this noble undertaking. Our colonial chaplain, the Rev. D. F. Morgan, delivered a very appropriate sermon on the occasion; and in the afternoon, prayers, fervent and devout, were offered to the Father of the spirits of all flesh, that his blessing might rest upon all engaged in this work; that they might find favor in the sight of the people on the banks of the Niger; and that they might *prepare the way of the Lord, and make in the desert a highway for our God*. Suitable addresses were delivered by the Rev. J. F. Schön, the Rev. T. O. Miller, myself, and others, at St. George's church: when the nature and importance of the object were clearly stated; and in the evening a similar service was held in four of our chapels in Freetown. Such a glorious day was never before known in Sierra Leone. There was no market on that day: it was observed with as much sacred solemnity as Sunday.

The three steamers, the "Albert," "Wilberforce," and "Soudan," left us on the morning of the 3d of July. Many of our members, of different tribes, are gone with the expedition, as interpreters.

As the Governor and Council have kindly granted to the Wesleyan Methodist Missionary Society a large stone building, once intended for a church, together with a quantity of fine prepared stone, we have prepared a roof. A member of the society is desirous of lending us £400 without interest. He merely wishes his money to be secure, he having no use for it; and, as he has no relatives, he is anxious that the society should have the amount, in case of his death. This sum will be about sufficient, not only to finish this large and beautiful building, but also a mission house at the end of the chapel. I have for a long time had in my possession the sum of £407 13s. 8d., belonging to the person in question. His name is Peter Nicolls, a liberated African.

Rev. T. Dove.

Gold Coast, and Kingdom of Ashantee.—*Cape-coast town*, with outstations: 1835: John Watson, and 1 *Nat. As.* *Annamaboe*: Robert Brooking, and 3 *Nat. As.* *British Accra*: Samuel A. Shipman, Wm. de Graft, and 2 other *Nat. As.* *Ashantee*: Thomas Birch Freeman, and 1 *Nat. As.* Mr. Freeman and his associates arrived at Cape-coast Castle on the 1st of February; Mr. and Mrs. Mycock have been obliged, by ill health, to return home; Mr. Thackwray died on the 4th of June; Mr. C. Walden died on the 29th of July; Mr. Hesk, on account of ill health, has returned, and reached London on the 6th of November, bringing the painful intelligence of the death of Mrs. Freeman on the 26th, of Mrs. Hesk on the 28th of August; and on the 16th of November the Rev. Wm. Allen sailed for Cape Coast. Members, 650—scholars, 310—pp. 20, 22, 351, 362, 471: see at page 428, notice of Beecham's "Ashantee and the Gold Coast;" and, at p. 447, notice of a large collection made by Sheffield School in behalf of the Ashantee mission.

In reference to the afflicted state of the mission, a letter has been received from his excellency President Maclean, from which the following observations have been selected:

As every death of a European, which occurs in this country, is ascribed, in England, to the effects of the climate, and as the late deaths will, I fear, cast a damp on the exertions of our Christian friends in England, I feel anxious to remove, in some measure, the idea that they have been caused SOLELY by the climate. In fact, each of the lamented individuals had passed safely through the seasoning fever: and I think, with sufficient prudence and care, their lives might have been preserved. I ought, indeed, to except Mrs. Freeman's case; for her death was occasioned by a hereditary and peculiar complaint. I am far, however, from taxing the others with positive imprudence or recklessness of life; but when persons have arrived at a certain age, their habits and opinions on the subject of health generally become fixed, and they will not readily forego them, however earnestly urged by those who are acquainted with the country and climate. While, then, I would hope that the friends of West-African missions will not be cast down by the late events, I would take the liberty of suggesting that YOUNG persons should, if possible, be selected for this mission. Their consti-

tutions not being fully formed, they would become more readily and easily acclimated than persons more advanced in life.

The following notices are taken from various letters of Mr. Freeman :

I have written to the King of Ashantee to acquaint him with our intentions to proceed to Coomassie in company with the Princes. Nothing has transpired during my absence from the station which would tend to discourage us in our projected mission to Coomassie; we have confidence, because we believe that the hand of the God of missions is with us.

Our prospects on every hand are very pleasing and encouraging.—*March 18.*

I have received an encouraging message from the King of Ashantee, from which I learn that he entertains friendly feelings towards us, and will be very glad to see us in Coomassie.—*May 5.*

In every part of the mission our prospects are encouraging. A second pleasing message from the King of Ashantee leads us to TRUST and BELIEVE that the Lord is going before us, and opening our way.—*May 26.*

After staying a day or two at Cape Coast, I again returned to Annamaboe, to fit up the chapel, and get it ready for opening as early as possible.

A small chapel was ready for opening at Abassa, in the Annamaboe circuit, and I had unavoidably failed in keeping my promise of going to open it. Though I had for several days felt poorly, I was anxious to avoid breaking my promise a second time; and although the rains were beginning to fall heavily, I left Cape Coast on Thursday, the 27th of May, and proceeded to Annamaboe. On the following morning I received a letter from Mr. Thackwray, in which he stated that he was unwell, and intended to come down to Annamaboe. I immediately sent for medical aid, directing the doctor to proceed at once to Domonassie, if he did not find Mr. Thackwray at Annamaboe.

I then set out for Salt Pond, where I stopped all night; met the chief of the place, and, in the morning following, the friends of the school children, and gave them a short address. I thence proceeded to Abassa, through rain and heavy, muddy roads, many miles of which I was obliged to walk, though I could scarcely keep my feet, on account of the slippery and uneven nature of the ground.

On Sunday I opened Abassa chapel, under very pleasing auspices. I preached in the morning and afternoon, and, feeling very anxious about Mr. Thackwray, immediately started for Domonassie, a distance of about twenty-five miles. I traveled until about half past eight, p. m., during which time I twice lost my way in the forest, after the sun had set, and then stopped for the night in a little open shed. The shed was so poor a protection from the rain, that I was obliged to shelter myself with an umbrella, as I lay in my hammock.

Early the following morning I started for Domonassie, where, after a journey of several hours through the wet forest, wet up to my knees, I arrived in safety, and found Mr. Thackwray in his seasoning fever, which, as you are already aware, terminated fatally.

While the expedition was staying at Accra, we were visited by President Maclean, accompanied by Captain Tucker, commander of H. B. M. frigate "Iris," and the two Captains Allen, of the "Soudan" and "Wilberforce." Captain Tucker informed us of an opening for missionary enterprise on the banks of the Gaboon, where some natives, very anxious for religious instruction, have told him that if a teacher could be sent to them, they would furnish him with a house and undertake to support him. Captain Tucker said he was so fully satisfied that the establishment of missions in the slave-dealing states would be the most effectual means of destroying the slave trade, that he would embrace an early opportunity of taking one of us down in the "Iris," to visit these people, and see what can be done; after which he would bring him back again to the station.

With the Niger expedition came the Ashantee Princes, and I am glad to find them amiable and promising young men. They will be exposed to many dangers on their arrival in Coomassie. O God, preserve them! Mr. Brooking and I shall leave for Coomassie in company with them. We start for that capital of Ashantee, God willing, early in October. Our prospects all around are cheering, and we are expecting much success and prosperity in our work. The mind of the King of Ashantee seems to be still favorably disposed toward us. May the Lord turn his heart as the rivers of water!

Though my opportunities of becoming acquainted, since my return, with the spiritual state of our societies have been rather limited, yet I find many things of a very encouraging character.

Though deeply distressed, we are none of us really discouraged. Our motto is, "Stand, as the beaten anvil to the stroke." If we are not discouraged, I trust our friends will not despond, but send us as much help as possible, without delay.

I feel it a mercy that I still exist, and am able to discharge my duties. Nevertheless, I must say I begin to feel rather jealous of my constitution. Is it possible that it can still survive these repeated strokes, which, though they are heavy for all, are heaviest for me?

Our prospects on every hand are most encouraging. Will you send us out help?—

Aug. 7, 27, Sept. 10.

All sorts of vices are practised, even now, at Dutch Accra. It is the practice, on the death of a chief, to sacrifice human beings in private. Only a month since, a chief died, when one was sacrificed, and a gentleman assured me that that was not all. If they will do this in the face of the authorities, how much more will they do so in the interior, where they are in little or no danger from them!

Our prospects regarding the extension of Christianity are delightful. During my excursions in the interior, I have had an opportunity of ascertaining the feelings and dispositions of the people towards us, and in reference to our endeavors to introduce the Gospel among them. The greater part of the villages which I have visited, are anxious to have teachers sent to them.—*Mr. Brooking, Sept., 1841.*

BAPTIST MISSIONARY SOCIETY.

At p. 411 of our last volume, it was stated that Fernando Po had been selected by the Rev. John Clarke and Dr. G. K. Prince, as a missionary station; and at p. 412, that a site had been purchased for the mission.

Our prospects for Fernando Po are cheering; but all is darkness with regard to the vast continent. Thirty-two persons, from different nations, have joined our Wednesday-evening classes. The Sabbath and week-night meetings are well attended; 24 couples have been united in marriage; 5 couples more have had the banns proclaimed, and several more are preparing for a similar union. All agree, even those not very friendly to us, that a great change has been effected.—*Mr. Clarke, July 10.*

One of our most diligent learners is a laborer from Cameroons; and from fifteen to twenty others of his countrymen commonly visit us on the Sabbath in a distinct body, to receive familiar instruction in the fundamental doctrines of the word.

Dr. Prince, Aug. 24.

All the parts of Africa which have come under our particular notice are, with the exception of a few enlightened by the Gospel, trusting to idols which cannot save; many pray to the dead, and make sacrifices to them; and not a few still offer up human sacrifices to their gods—sometimes of enemies, sometimes of slaves, occasionally of freemen; and at Bonny, of a little girl! kept for a long time by the fetish-man, preparatory to the sacrifice to be made at the bar of the river, to bring trade, by drowning the child upon it! I pray God to raise up a thousand missionaries to assault this land of darkness.—*Mr. Clarke, Aug. 25.*

GERMAN MISSIONARY SOCIETY.

The repeated losses sustained by the Society, in the deaths of their missionaries in Western Africa, were mentioned at p. 22 of our last survey. We now give some particulars, taken from a statement made by the Rev. Wm. Hoffman, Inspector of the Basle Missionary Institution:

The Missionary Society at Basle has, for the last twelve years, had stations in Liberia, and on the Danish Gold Coast.

Almost all the missionaries in Liberia died before they could do much; on the Gold Coast **THREE** only were laboring more than a year, and now there is but one survivor. Under these depressing circumstances, the committee recalled the Rev. Andrew Riis, to deliberate with him on the practicability of establishing a mission in some more promising part of Western Africa.

Mr. Riis had visited Aquambo, Akim, and, with a view of carrying into execution an old plan of the society's respecting the Ashantee country, Coomassie.

The information brought home by Mr. Riis, respecting Ashantee and the plan of the Wesleyan Society in reference to that country, induced the Basle committee to drop their former plan, and circumstances encouraged them to make a new attempt at Akro-

fong, in the Aquapim mountains, the place where so much preparatory labor had been carried on. Mr. Riis found some unequivocal proofs of the influence exercised by our missionaries on the minds of the Negroes; and the King of Aquambo expressed a desire that white teachers might take up their residence near him; while Mr. Riis had prevailed on Negro chieftains to release their prisoners and give up their quarrels.

These encouragements induced the committee to adopt a plan for securing, as far as possible, the lives of their missionaries, who, for want of laborers, had hitherto been forced to spend their strength in manual labor. They have requested of the directors of the Moravian missions permission for some Christian Negro families from the West Indies to settle, at the expense of the Basle Society, at Akrofong. To this the directors have assented. They have also applied to the King of Denmark, who has given an audience to Mr. Riis, for the protection of his majesty's government for the Negroes to be settled there. One of our missionaries is a Negro, and was educated at the society's institution at Basle.

If these requisites be granted, the committee propose to send two missionaries with Mr. Riis to Aquapim; and when they shall have been there about a year, they hope to be able to send two other missionaries and some Negroes to Aquambo, on the Volta river, and contemplate proceeding as far as possible to the north-east.

ROMAN CATHOLIC MISSIONS.

Besides the countries where there are Missions, the Church reckons, on the coasts of Africa and the adjacent islands, several bishoprics and numerous believers: 1. *Spanish Possessions*: 1. Bishopric of Ceuta, comprehending, together with the city of that name, the other presidios lying within the limits of the kingdom of Morocco. 2. Bishopric of Christopher de Laguna, in the island of Teneriffe. 3. Bishopric of the Canaries, in the island of Palmas. In all 208,000 Catholics. II. *Portuguese Possessions*: 1. Bishopric of Funchal, in the island of Madeira. 2. Bishopric of Santiago, for the Cape Verde Archipelago. 3. Bishopric of St. Thomas, in the island of that name. 4. Bishopric of Angola, on the coast of Tongo. 5. The factories of Mozambique, Mesurie, etc. In all, 1,400,000 souls, of whom, perhaps, half are Catholics. III. *French Possessions*: 1. Senegal. 2. Isle of Bourbon, about 85,000 Catholics, under the administration of the Priests of the Seminary of the Holy Ghost. IV. *Bishopric of Tangier*: vacant for many years, where a few monastics attend on the small number of Europeans settled at Tangier and Morocco. Grand total for Africa, including the Missions: 13 bishoprics or vicarates, 1,181,100 Catholics.

MISSIONARY LABORS AND SCENES IN SOUTHERN AFRICA.

BY REV. ROBERT MOFFAT.

IT WAS entirely impracticable in our first article on the subject, necessarily restricted by the extent of other articles in the Repository, to do justice to the deeply interesting work of Mr. Moffat. We could but give an outline of the physical character of Africa, a faint sketch of its connexion with us by various ties of interest and demands of Christian obligation, and a brief reference to scenes of Christian labor and success of missionary effort. It will be our purpose in this article to introduce extracts from the work which will luminously, although imperfectly, compared with the work itself, exhibit the prosperous results which crowned the pious labors of the missionary and his coadjutors, after difficulties, troubles, necessities and distresses, which would have appalled ordinary faith. At length, like the great Apostle of the Gentiles, the missionaries had a people to whom they could say, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

There is no adequate remedy to elevate society from a state of moral

degradation and thráldom to vice, but the Christian religion. The single Epistle, for example, of Paul to the Colossians, or that to the Ephesians, contains more practical wisdom to this end, than all the voluminous pages that ancient philosophy has transmitted to us or modern infidels have uttered to the world with such boasting confidence. Before the introduction of Christianity, the experiment of what ancient philosophy could do, was made for a long period and on an extensive scale. But what of *good* it accomplished was very limited in its operations, and imperfect in its scope. It is a true affirmation that when its disciples became multitudinous in the later periods of Grecian history, and in the Roman empire an age before the advent of Christianity, the great mass of them were not improved by it in morals. The ancient philosophy, traced to its origin, has a patriarchal and Hebraic paternity. But its original principles were so disfigured, and adulterated by the various channels through which it came, that but a small part of the sempiternal truth divine remained incorporated with it. The abuse of the philosophy of antiquity which has abounded in modern times among those who have delighted to refer to it as a system of unrivalled practical morals, has consisted in confining their view to those splendid fragments of its heterogeneous mass which set forth political and social duties, and some correct principles of religion, in a fair and impressive manner; while their mental vision has been averted from the abundance of skepticism and absurdity mingled with truth, of iniquity with moral beauty, and of atheism or pantheism manifest in some of the most admired works of the ancients.

Now the best of these principles in their ancient form, or in their modern dress, separated from the Gospel of Christ, are but "a shadow of wisdom and not the thing itself." If real wisdom be not found in the arts of cunning, the sallies of wit, the learning of philosophers falsely so called, nor in the combination of all these, whither shall we seek it? Where is the residence of this sublimest of excellencies? Must we ascend to Heaven to bring it down from thence? Must we undertake a pilgrimage to Rome, or Jerusalem, or Mecca, that we may become its possessors? Will our search for it be successful, if made in the cabinets of princes, the cells of hermits, or the studies of the curious? Or can it be found but in old manuscripts and foreign languages? No! the word is nigh thee, says the Apostle, in thy very heart. The only wise God is constantly speaking to us by the voice of conscience, and by his revealed word, teaching us this great and solemn truth, "The fear of the Lord is the beginning of wisdom, and to depart from evil is understanding." This is true wisdom, the wisdom of the Gospel, of universal adaptation, co-extensive with every capacity and condition, alike beneficial and alike necessary to the learned and unlearned, the rich and the poor. While this does not characterize the man, all the accomplishments of mind, wit, and policy are but the gorgeous appendages to a miserable cottage falling into ruins. An impartial view of things attests this with accumulated evidence and with a clearness like the bright lights of the firmament of heaven. To what purpose is all other knowledge if men do not understand their own good, if they remain ignorant of the only thing absolutely necessary to their felicity? Of what account is that prudence and sagacity which do not render visible to men their own peril and fail to secure them from their own destruction? What estimate are we to make of that ingenuity which does not hinder

them from being involved in the worst troubles and perplexities. What all the most elevated endowments which do not rescue us from the lowest contempt and misery? In short, how worthless is that wisdom which does not deliver men from the folly of ruining their souls?

Now that great and only perfect and reliable counteraction of whatever is hostile to social and political happiness, and destructive to the immortal part of man, Mr. Moffat and his coadjutors in missionary labors in Africa have been exerting for that great continent, so long neglected. For while nations calling themselves Christians have been quarreling among themselves and cutting each other's throats, they have been too busy in this unholy work, to carry on and maintain the benevolent work of spreading the Gospel in Africa. On the duty of giving the Gospel to her inhabitants. Mr. Moffat, speaks in truly animated and fitting terms in certain further extracts to which we now commend the reader.

W. A.

Speaking of a part of the Corrannas and Bechuanas, Mr. Moffat says: "Before relating the particulars of my visit to this people, it will be necessary to give some account of their chief, whose name is Moshen. He is a Corranna, and with his people, lived in a sequestered part of the country. When he first visited our station on the Kuruman in 1834, with two or three attendants riding on oxen, he was to us an entire stranger. He looked clean, was tolerably well dressed, and had a mild and interesting countenance. Having halted at my door he asked where he should sleep or put up. On inquiring about the object of his visit, he replied, that he had come to see me. This was very evident, as he very attentively surveyed my person. As I had at that time a long black beard, I thought that might be one of the objects of attention. Having feasted his eyes on myself, the family, and the various strange-looking articles constituting the furniture and ornaments of the house, he retired for the night to an out-house, to which he was directed for that purpose. On a person being sent to offer him supper, we were informed that he had brought plenty of food with him. This was so unusual an occurrence in the conduct of visitors, that we were rather puzzled as to his real motive. Indeed, we had not previously known an instance of the kind, for all our numerous native guests, noble or plebeian from far or near, were always a heavy tax upon our stores. Whoever they might be, they always came as hungry as hawks, and expected to be feasted by the Missionary's bounty. His conduct divested us of all suspicion; and on the following morning we could not help looking on him and his attendants with more than usual interest. As he could understand the Sechuana language, he heard a little about the 'one thing needful' though he appeared to listen to what was said to him on divine subjects, without any attention. After remaining two days, he left, apparently much pleased with his visit, he asked nothing, but remarked on leaving, holding my hand in his, 'I came to see you; my visit has given me pleasure; and now I return home.' It was evident that the visit of this stranger was entirely one of curiosity, and I afterwards learned, that on a journey to see his friends on the Yellow River, he had seen one of the Wesleyan Missionaries, which probably gave rise to the desire of visiting Motito and the Kuruman.

After some time he repeated his visit to our station, bringing with him a

large retinue, which included his brother, their wives and other relations. The journey occupied about five days on ox-back. Nothing could equal our surprise, when we discovered that he was not far from the kingdom of God, and that he was striving or rather agonizing to enter. All the powers of his soul seemed overwhelmed with the contemplation of the love of God. He had only to open his lips and the tears would flow, his experience was simple and his affection ardent. When asked the cause of his sorrow he said, 'when I first visited you I had only one heart, but now I have come with two. I cannot rest, my eyes will not slumber because of the greatness of the things you told me on my first visit.' It was evident that a special blessing had descended on the seed sown at that time, though it was little more than the outlines of Christian doctrine. It also appeared that during his solitary ride across the lonely plains, his mind became deeply interested in the subject. On his arrival among his own people he not only began to teach them all he had heard, but he desired to affect their hearts; nor did he labor in vain. The efforts of this inquiring disciple were attended with a blessing; his brother, an intelligent man, had evidently derived benefit; while their wives, and others of his retinue, were so far interested in the subject, as to enquire, 'what shall we do to be saved.' Their knowledge was scanty, and their views very imperfect, but they believed in the Divine Being, and that he sent his Son into the world to save sinners. These truths were the spring of their emotions, and they thirsted and sighed for further instruction, and more light on subjects of which they possessed but the glimmering rays. Delightful was our task to pour into their souls the light of heaven and direct them to the Lamb of God. Their deportment was serious and devout, their attendance on public and private instruction incessant and unwearied. They prolonged their stay and when compelled to return, seemed, anxious to linger a little longer. Their zeal and devotion afforded a fine example to others, and it greatly cheered our own souls. The few who could not understand the Secuanha, were addressed by one of our members who could speak the Coranna language. By this means they were all instructed, though of course, but partially, in the distinguishing doctrines of the Gospel and they returned home with hearts filled with joy. Before Mosheu left he entreated me to visit his distant village. This from a multiplicity of engagements, I could not promise to do so soon. His affecting appeals and entreaties, however, overcame me, for holding my hand, and looking me earnestly in the face, he said again and again. 'Just look at me and try to refuse me if you can. There are many at home who cannot come so far, and I cannot remember all that I have heard, I shall forget some on the road.' A considerable period elapsed before from public work on the station, and from translating and printing I could fulfil my promise. Thinking the time long, he was on his way with his friends to make another visit, but having heard at Motito that I was on a tour which would include his village, he returned, and waited my arrival with great anxiety.

On reaching his village, after having traveled the whole day over a rough and bushy country, and walked much, I was fit only to throw myself down to sleep. The moment I entered the village, the hue-and-cry was raised, and old and young, mother and children, came running together, as if it were to see some great prodigy. I received an affectionate

welcome, and many a squeeze, while about five hundred human beings were thrusting themselves forward, each exerting himself to the utmost of his power to get a shake of the hand. Some, who scarcely touched it, trembled as if it had been the paw of a lion. It was nearly midnight before they would disperse, but their departure was a great relief to a wearied man; for their exclamations of surprise, and their bawling out to one another in two languages, was any thing but melodious. On awaking from a short sleep, and emerging from my canopy before my eyes were thoroughly open, I was astonished to find a congregation waiting before the wagon, and at the same moment some individuals started off to different parts of the village to announce my appearance. All hastened to the spot. I confess I was more inclined to take a cup of coffee than to preach a sermon, for I still felt the fatigues of the preceding day. I took my testament and my hymn-book, and, with such singers as I had, gave out a hymn, read a chapter, and prayed; then taking the text, 'God so loved the world,' &c., discoursed to them for about an hour. Great order and profound silence were maintained. The scene (so well depicted in the vignette in the title-page) was in the centre of the village, composed of Bechuana and Corranna houses and cattle-folds; some of these contained the cattle, sheep and goats, while other herds were strolling about. At a distance a party were approaching, riding on oxen; a few strangers drew near, with their spears and shields, who, on being beckoned to, instantly laid them down. The native dogs could not understand the strange-looking being on the front of the wagon, holding forth to a gazing throng, and they would occasionally break the silence with their bark, for which, however, they suffered the penalty of a stone or a stick hurled at their heads. Two milk-maids, who had tied their cows to posts, stood the whole time with their milking vessels in their hands, as if afraid of losing a single sentence. The earnest attention manifested exceeded any thing I had ever before witnessed, and the countenances of some individuals indicated strong mental excitement. The majority of my hearers were Bechuanas, and but few of the Corrannas could not understand the same language.

(To be continued.)

GREAT MOVEMENT FOR THE SUPPRESSION OF THE AFRICAN SLAVE TRADE.

THE TREATY WITH GREAT BRITAIN.

THE articles of this treaty, in relation to the slave trade are of the highest importance; and if carried into effect in good faith, and with good judgment and energy, must do much towards the suppression of this detestable commerce, and thus contribute powerfully and extensively to the protection of lawful commerce, to the support and advancement of African colonization and civilization. We regard this treaty as one of the most impressive evidences the age affords of the progress of just, humane, and Christian sentiments in the mind of two great nations. Let them never

cease in their efforts on this subject until the slave trade is denounced and punished as piracy by universal national law. After all, to the growth of free Christian States of colored men on the African coast must we mainly look for the renovation and elevation of the African character. Liberia must become the Plymouth of Africa. We copy the following articles of this treaty :

"ART. 8. The parties mutually stipulate that each shall prepare, equip, and maintain in service, on the coast of Africa, a sufficient and adequate squadron, or naval force of vessels, of suitable numbers and descriptions, to carry in all not less than eighty guns, to enforce separately and respectively the laws, rights, and obligations of each of the two countries for the suppression of the slave trade, the said squadrons to be independent of each other, but the two Governments stipulating, nevertheless, to give such orders to the officers commanding their respective forces as shall enable them most effectually to act in concert and co-operation, upon mutual consultation, as exigencies may arise, for the attainment of the true object of this article, copies of all such orders to be communicated by each Government to the other respectively.

"ART. 9. Whereas, notwithstanding all efforts which may be made on the coast of Africa for suppressing the slave trade, the facilities for carrying on that traffic and avoiding the vigilance of cruisers by the fraudulent use of flags, and other means, are so great, and the temptations for paying in white a market can be found for slaves, so strong, as that the desired result may be long delayed, and all markets be shut against the purchase of African negroes; the parties to this treaty agree that they will unite in all becoming representations and remonstrances with any and all powers within whose dominions such markets are allowed to exist, and that they will urge upon all such powers the propriety and duty of closing such markets at once and forever.

"ART. 10. It is agreed that the United States and her British Majesty shall, upon mutual requisitions by them, or their ministers and officers, or authorities, respectively made, deliver up to justice all persons who, being charged with the crime of murder, or assault with intent to commit murder, or piracy, or arson, or robbery, or forgery, or the utterance of forged papers, committed within the jurisdiction of either, shall seek an asylum, or shall be found within the territories of the other; provided that this shall only be done upon such evidence of criminality as, according to the laws of the place where the fugitive or person so charged shall be found, would justify his apprehension and commitment for trial, if the crime or offence had there been committed; and the respective judges and other magistrates of the two Governments shall have power, jurisdiction, and authority, upon complaint made under oath, to issue a warrant for the apprehension of the fugitive or person so charged, that he may be brought before such judges or other magistrates respectively, to the end that the evidence of criminality may be heard and considered; and if, on such hearing the evidence be deemed sufficient to sustain the charge, it shall be the duty of the examining judge or magistrate to certify the same to the proper executive authority, that a warrant may issue for the surrender of such fugitive. The expense of such apprehension and delivery shall be borne and defrayed by the party who makes the requisition and receives the fugitive.

"ART. 11. The eighth article of this treaty shall be in force for five years from the date of the ratification, and afterwards until one or the other party shall signify a wish to terminate it. The tenth article shall continue in force until one or the other parties shall signify its wish to terminate it, and no longer."

WE find the following very interesting correspondence in the *Madisonian* of the 23d instant, between the Hon. Secretary of State and Captain Bell and Paine, in regard to the slave trade, and the measures demanded for its suppression. The suggestions of these brave and intelligent commanders in our navy are very judicious, and they deserve high praise, not

only for their former exertions on the African coast, but for the lucid and well considered expression of their views in this letter.

Mr. Webster to Captains Beil and Paine.

DEPARTMENT OF STATE,

Washington, April 30, 1842.

GENTLEMEN: Your experience in the service on the coast of Africa has probably enabled you to give information to the Government on some points connected with the slave trade on that coast, in respect to which it is desirable that the most accurate knowledge attainable should be possessed. These particulars are:

1. The extent of the western coast of Africa, along which the slave trade is supposed to be carried on; with the rivers, creeks, inlets, bays, harbors, or parts of the coast, to which it is understood slave ships most frequently resort.

2. The space or belt along the shore within which cruisers may be usefully employed for the purpose of detecting vessels engaged in the traffic.

3. The general course of proceeding of a slave ship, after leaving Brazil or the West Indies, on a voyage to the coast of Africa for slaves; including her manner of approach to the shore, her previous bargain or arrangement for the purchase of slaves, the time of her usual stay on or near the coast, and the means by which she has communication with persons on land.

4. The nature of the stations or barracoons in which slaves are collected on shore, to be sold to the traders; whether usually in rivers, creeks, or inlets, or on or near the open shore.

5. The usual articles of equipment and preparation, and the manner of fitting up, by which a vessel is known to be a slaver, though not caught with slaves on board.

6. The utility of employing vessels of different nations to cruise together, so that one or the other might have a right to visit and search every vessel which might be met with under suspicious circumstances, either as belonging to the country of the vessel visiting and searching, or to some other country which has, by treaty, conceded such right of visitation and search.

7. To what places slaves from slave ships could be most conveniently taken.

8. Finally, what number of vessels, and of what size and description, it would be necessary to employ on the western coast of Africa in order to put an entire end to the traffic in slaves, and for what number of years it would probably be necessary to maintain such force to accomplish that purpose?

You will please to add such observations as the state of your knowledge may allow relative to the slave trade on the eastern coast of Africa.

I have the honor to be, &c.

DANIEL WEBSTER.

Captains BELL and PAINE,

United States Navy.

Commanders Beil and Paine to the Secretary of State.

WASHINGTON CITY, May 10, 1842.

SIR: In accordance with the wishes expressed in your communication of the 30th ultimo, we have the honor to submit the following statement:

In reply to the first particular, viz: "The extent of the western coast of Africa along which the slave trade is supposed to be carried on, with the rivers, creeks, inlets, bays, harbors, or ports of the coast to which it is understood slave ships most frequently resort."

The slave trade from Western Africa to America is carried on wholly between Senegal, latitude 16 deg. north, longitude 16½ deg. west, and Cape Frio, in latitude 18 deg. south, longitude 12 deg. east, a space (following the windings of the coast at the distance of three or four miles) of more than 3,600 miles. There are scattered along the coast five English, four French, five American, six Portuguese, six or eight Dutch, and our or five Danish settlements, besides many which have been abandoned by their respective Governments.

These settlements are generally isolated; many of them only a fortress without any town, while a few are a cluster of villages and farms.

The British, French and particularly the American settlements, exercise an important influence in suppressing the slave trade.

The influence of the Danes and Dutch is not material.

The Portuguese influence is supposed to favor the continuance of the trade, except the counter influence of the British, through treaty stipulations.

North of the Portuguese cluster of settlements, of which Bissao is the capital, and south of Benguela, (also Portuguese,) there is believed to be no probability of a revival of the slave trade to any extent.

This leaves about 3,000 miles of coast, to which the trade, (principally with Cuba, Porto Rico, and Brazil) is limited.

There are hundreds of trading places on the coast, calling themselves "factories," and each claiming the protection of some civilized power. Some of these were the sites of abandoned colonies—others have been established by trading companies or individuals.

The actual jurisdiction of a tribe on the coast seldom exceeds ten miles, though these small tribes are sometimes more or less perfectly associated for a greater distance.

Of these factories and tribes, a few have never been directly engaged in the slave trade, and are opposed to it, but the great preponderance is of the slave-trading interest.

To enumerate the rivers and inlets of this coast would not convey a just idea of the slave country or practices, as the embarkation often takes place from the beach where there is no inlet; but we will state a few of the most noted.

Commencing at Cape Roxo, in latitude 12 deg. 30 min. north, and running down the coast as far as the river Mellacoree, in latitude 9 deg. north, the slave trade is more or less carried on, but (in consequence of the vigilance of cruisers) not to the same extent it was a few years ago.

Another portion of the coast, from the limits of the Sierra Leone colony to Cape Mount, (a space including the mouths of six or more rivers,) the slave trade is extensively prosecuted. Here commences the jurisdiction of the American Colonization Society, which extends to Grand Bassa. There are several slave stations between Grand Bassa and Cape Palmas. From thence eastward to Cape Coast Castle, situated near the meridian of Greenwich, we believe there are no slave stations; but eastward of this, and in the bights of Benin and Biafra, along the whole coast, (which includes the mouths of the great rivers Benin, Forroza, Nun, Old and New Calabar, Bonny, Camerons, Gaboon, and Congo,) with few exceptions, down to Benguela, in latitude 13 deg. south, the slave trade is carried on to a very great extent.

2d. "The space or belt along the shore, within which cruisers may be usefully employed for the purpose of detecting vessels engaged in the traffic."

Men of war should always cruise as near the shore as the safety of the vessel will admit, in order to take advantage of the land and sea breezes. Twenty or thirty miles from the coast there are continual calms, where vessels are subject to vexatious delays; besides which, ships engaged in the slave trade keep close in with the land, in order to reach their places of destination.

3d. "The general course of proceeding of a slave ship, after leaving Brazil or the West Indies, on a voyage to the coast of Africa, for slaves, including her manner of approach to the shore, her previous bargain or arrangement for the purchase of slaves, the time of her usual stay on or near the coast, and the means by which she has communication with persons on land."

Vessels bound from the coast of Brazil or the West Indies to the coast of Africa, are obliged, in consequence of the trade winds, to run north as far as the latitude of thirty or thirty-five, to get into the variable winds; thence to the eastward, until they reach the longitude of Cape Verd Islands; then steer to the southward to their port of destination; and, if bound as far to the eastward as the Gulf of Guinea, usually make the land near Cape Mount or Cape Palmas. Vessels from Brazil, bound to the southern part of the coast of Africa, run south as far as the latitude of 35 degrees south, and make up their easting in the southern variables.

Slave vessels are generally owned or chartered by those persons who have an interest in the slave establishments on the coast of Africa, where the slaves are collected and confined in barracoons, or slave prisons, ready for transshipment the moment the vessel arrives. They are therefore detained but a short time after arriving at their place of destination. Instances have come to our notice of vessels arriving at the slave station in the evening, landing their cargo, taking on board all their slaves, and sailing with the land breeze the following morning.

It is not unusual, however, for vessels, unconnected with any particular slave establishment, to make their purchases after arrival. If any delay is likely to occur, an agent is landed, and the vessel stands to sea and remains absent for as long a time as may be thought necessary to complete their arrangements. The slavers communicate with the shore either with their own boats, or boats and canoes belonging to the Kroonmen in the employment of those on shore.

4th. "The nature of the stations, or barracoons, in which slaves are collected on shore to be sold to the traders, whether usually on rivers, creeks, or inlets, or on or near the open shore."

The slave stations are variously situated; some near the mouth, others a considerable distance up the rivers; and many directly on the sea-shore. The barracoons are thatched buildings, made sufficiently strong to secure the slaves, and enough of them to contain, in some instances, several thousands. The slaves are collected by the Negro chiefs in the vicinity, and sold to the persons in charge of the stations, where they are kept confined until an opportunity offers to ship them off. Materials of all kinds necessary to convert a common trader into a slave ship, are kept on hand, and the change can be completed in a few hours. A number of Kroomen are employed, and boats and canoes ready for immediate service.

The slave stations are generally fortified with cannon and muskets, not only to guard against a rising of the slaves, but to protect them from sudden attacks of the natives in the vicinity, and to command their respect.

5th. "The usual articles of equipment and preparation, and the manner of fitting up, by which a vessel is known to be a slaver, though not caught with slaves on board."

Vessels engaged in the slave trade are either fitted up with a slave deck, or have the materials on board, prepared, to put one up in a few hours. Their hatches, instead of being close, as is usual in merchantmen, have gratings; they are supplied with boilers sufficiently large to cook rice or farinha for the number of slaves they expect to receive; an extra number of water casks, many more than are sufficient for a common crew; also, a number of shackles to secure their slaves. Most of these articles, however, are concealed, and every thing is done to disguise the vessel.

It is not unusual for them to have several sets of papers, two or more persons representing themselves as captains or masters of the vessel, and flags of all nations; every device is resorted to, to deceive, should they encounter a cruiser.

Some are armed with only a few muskets, others have a number of heavy guns, according to the size of the vessel; and they range from sixty to four hundred tons burden, with crews from ten to upwards of one hundred men.

6th. "The utility of employing vessels of different nations to cruise together, so that one or the other might have a right to visit and search every vessel which might be met with under suspicious circumstances, either as belonging to the country of the vessel visiting or searching, or to some other country which has, by treaty, conceded such right of visitation and search."

We are of opinion that a squadron should be kept upon the coast of Africa to co-operate with the British, or other nations, interested in stopping the slave trade; and that the most efficient mode would be for vessels to cruise in couples, one of each nation.

7th. "To what places slaves taken from slave ships on the coast could be most conveniently taken."

If captured under the American flag, send them to Cape Messurada, Liberia; or if convenient, to such other of the American settlements as the agent of the United States may wish.

8th. "Finally, what number of vessels, and of what size and description, it would be necessary to employ on the western coast of Africa, in order to put an entire end to the traffic in slaves; and for what number of years it would probably be necessary to maintain such force to accomplish that purpose;" adding "such observations as the state of your knowledge may allow, relative to the slave trade on the eastern coast of Africa."

As our personal knowledge of the coast extends to only that part of it comprised between Cape Verd and Cape Palmas, it is difficult to state the exact force required for this service; not less, however, than the following, we think necessary:

One first-class sloop-of-war;

One steamer, from 200 to 300 tons burden;

Two (eight or ten gun) brigs or schooners;

Ten schooners of about one hundred tons, each with four guns;

One store-ship, of from 250 to 300 tons.

All the vessels to have one-tenth less than their complements of men, to be filled up with Kroomen on their arrival on the coast.

A steamer (to be fitted up, if possible, to burn either wood or coal, as circumstances require) will be essentially necessary.

That part of the coast of Africa from which slaves are exported is subject to light winds and calms. A steamer propelled at the rate of six miles an hour could easily overtake the fastest sailing vessels, and would be a great auxiliary in ascending rivers

and towing boats, in order to attack slave stations. Less duty is performed by sailing cruisers on this coast, than on any other we are acquainted with, from the reasons just stated; and the importance of steam vessels is much increased by this difficulty.

We cannot state confidently how long such force would be necessary, but we are of opinion that in three years the trade would be so far destroyed as to enable the United States to withdraw a greater part, while a small force of observation would be necessary, until the natives had become accustomed to other occupations, and lost all hope of again engaging in the traffic.

In connexion with this subject, we beg leave to remark, that the American fair trader is sometimes obstructed in the most vexatious manner by armed British merchantmen, sustained by British cruisers. This arises from the practice which exists with the commanders of single cruisers, the agents of trading companies, the masters of merchantmen, and others, making agreements, treaties, or as the expression there is, "books," securing to themselves the exclusive trade with the tribe or district. A late instance of this unreasonable, and probably unauthorized, spirit of monopoly, has come to our notice near Cape Mount, where the native chief was induced to believe that he could not make a treaty with the American colonists, because he had made one with the commander of a British cruiser.

The same commander, it is asserted, has also threatened the Governor of the colony at Monrovia that he will make reprisals on the commerce of the colony, for exercising the usual jurisdiction at Bassa Cove, only two or three miles from their town of Bassa and Edina.

Our knowledge of the commanders of British cruisers authorizes us to say that their conduct is not usually thus unfriendly; but many instances show the propriety of guarding the interests of the fair dealer, who is generally opposed to the slave trade.

Respecting these treaties or agreements with the tribes, we think that only the commanders of squadrons or Governors of colonies should be permitted to make them; and with those over whom their government cannot reasonably claim jurisdiction, treaties should not be made to the exclusion of other mercantile powers trading on the coast, as has sometimes been done; and all treaties should contain a prohibition of the slave trade. Commanders of squadrons and Governors of colonies should be authorized and directed to seize every opportunity, and make use of all honorable means, of inducing the native tribes, and particularly the Emperor of Ashantee, the Empress or Potentate at Loango, and other powerful nations, to enter into agreements to put a stop, as far as their influence extends, to the traffic; to seize and send home for trial all foreigners found on the coast engaged in the slave trade, whether belonging to vessels or residing on the coast, (for should these persons be permitted to remain, even after their slave stations are destroyed, they will erect others at points probably less assailable,) and should be enjoined to extend their protection to fair traders, though not of their own nation.

Commanders of squadrons and Governors should be directed to destroy all slave factories within the reach of the force employed, and to proclaim to the tribes in the vicinity that they must not be renewed, on pain of having their villages also destroyed.

We have little knowledge of the details respecting the slave trade on the eastern coast of Africa. No instance has come to our knowledge of the use of the American flag there. From the best information we can obtain, it seems that a large trade is carried on by Portuguese colonies, the Arab chiefs, and Negro tribes. Their greatest markets are the Mahometan countries bordering on the Red Sea and Persian Gulf, the Portuguese East India colonies, Bombay, and perhaps other British possessions in the East Indies; this part of the trade is probably in the hands of the Arabian vessels. Many are also shipped to Brazil, and some perhaps find their way to Cuba and Porto Rico.

In concluding this subject we beg leave to remark, that the field of operations to carry on the slave trade is so extensive, the profits so great, and the obstacles in the path so many, so various, so difficult, that every means should be used by civilized nations, and particularly by the United States and Great Britain, to effect the object; and we do not believe that any material good can result without an earnest and cordial co-operation.

We have the honor to be, with high respect, your obedient servants,

CHARLES H. BELL,

JOHN S. PAINE,

Commanders U. S. Navy.

Hon. DANIEL WEBSTER,
Secretary of State, Washington.

In this communication we present the statements of an able English officer on the same subject:

Minutes of evidence taken before the Select Committee on the west coast of Africa, June 22, 1842.

Captain the Hon. Joseph Denham, R. N., called in and examined :

Question. Will you state what your service on the coast of Africa has been?

Answer. My first acquaintance with the coast of Africa was in the year 1834, when I took over a slave vessel from Rio Janeiro. In the year 1835, I commanded the *Curlew*, upon that coast for a considerable period; and for the last two years I have been in charge of the coast between Cape Verde and Cape Palmas. I was the senior officer upon that district.

Question. What has been the course of the slave trade since your acquaintance with the coast of Africa; has it decreased in extent, or changed its direction?

Answer. Since my first acquaintance with the coast, the slave trade has changed in many most important particulars, both with regard to the locality, and with regard to the method in which it has been carried on.

Question. Will you state first as to the locality, in what respect it has changed?

Answer. In the year 1835, when the equipment treaty came into force, the effect was, in a great measure, to drive the slave trade into the south latitudes, where it was carried on with perfect impunity, under the flag of Portugal, by the then existing treaty. They then found, that upon the north coast they could carry on the slave trade by using the flag of Portugal exactly as before.

Question. By the north coast you mean north of the equator?

Answer. Yes; but from the end of the year 1839, they have been equally shut out from the Portuguese and from the Spanish flag. Up to that period no check whatever had been effected. Since that period I conceive that the slave trade has diminished to one-half what it was before.

Question. Not only north of the equator, but along the whole coast?

Answer. Along the whole coast of Africa. The whole amount of the export of slaves from Africa is, in my opinion, now not one half what it was previously to the act of 2d Victoria, empowering us to capture Portuguese ships fitted for the slave trade. The effect of all former changes had been to throw the slave trade under the flag of Portugal, where it received a perfect protection in the southern latitudes, and in the northern latitudes was on the same footing on which it had been always since the trade was first established.

Question. Does the trade seem now to look to any flag to cover itself under?

Answer. They seem to have been deprived of every flag they could possibly look to; they no longer receive protection from any flag.

Question. Not from the American?

Answer. Not from the American flag decidedly, except indirectly.

Question. Do you conceive that the present system, if carried on with the same amount of force, will reduce the slave trade to a still greater extent?

Answer. My opinion is that the system of blockade is that alone which can be successful under any circumstances; but that to render it effective we want a considerable increase of force; with an increase of force, I believe that in three years the slave trade may be demolished and exterminated.

Question. In the south as well as in the north?

Answer. Yes; there is no longer any difference since the 2d of Victoria.

Question. Do you contemplate a blockade of the whole coast?

Answer. I contemplate the blockade of those parts where the slave trade is carried on.

Question. Do you believe that a material check to the trade, or an extirpation of the trade for two or three years in any one place makes it difficult to resume it afterwards, if the interference of the cruisers is suspended?

Answer. It turns the trade into another course. When once the trade is interrupted at any place, people are not in the habit of sending traders up the country for slaves, and traders from the interior cease to bring slaves down to them there, and there is great difficulty felt in resuming it; and in almost every instance legitimate commerce comes in, and the wants of the natives are supplied by those means: but I would not, in such cases, suspend the interference of the cruisers altogether, until the slave trade should be entirely eradicated.

The following letter from Lord Aberdeen will show the views of the British Government in regard to certain measures on the African coast for the suppression of the slave trade. Something must be done for destroying those nests of pirates on the African shore, or we fear all stipulations for the destruction of this traffic will prove but partially successful.

Letter from Lord Aberdeen to the Lords Commissioners of the Admiralty.

FOREIGN OFFICE, May 20, 1842.

MY LORDS: I beg to call your Lordships' attention to the subject of the instruction given to her Majesty's naval officers employed in suppressing the slave trade on the coast of Africa, and to the proceedings which have taken place with reference thereto, as detailed in the papers named in the margin of this letter.

Her Majesty's Advocate General, to whom these papers have been submitted, has reported that he cannot take upon himself to advise that all the proceedings described as having taken place at Gallinas, New Cester, and Sea Bay are strictly justifiable, or that the instructions to Her Majesty's naval officers, as referred to in these papers, are such as can with perfect legality be carried into execution.

The Queen's Advocate is of opinion that the blockading rivers, landing and destroying buildings, and carrying off persons held in slavery in countries with which Great Britain is not at war, cannot be considered as sanctioned by the law of nations, or by the provisions of any existing treaties; and that, however desirable it may be to put an end to the slave trade, a good, however eminent, should not be attained otherwise than by lawful means.

Accordingly, and with reference to the proceedings of Captain Nurse, at Rio Pongas, on the 28th of April, 1841, as well as to the letters addressed from this department, to the Admiralty on the 6th April, the 1st and 17th June, and the 28th July of last year, I would submit to the consideration of your Lordships that it is desirable that Her Majesty's naval officers employed in suppressing the slave trade should be instructed to abstain from destroying slave factories and carrying off persons held in slavery, unless the power upon whose territory or within whose jurisdiction the factories or the slaves are found should, by treaty with Great Britain, or by formal written agreement with British officers, have empowered Her Majesty's naval forces to take those steps for the suppression of the slave trade; and that, if, in proceeding to destroy any factory, it should be found to contain merchandise or other property which there may be reason to suppose to belong to foreign traders, care should be taken not to include such property in the destruction of the factory.

With respect to the blockading rivers, it appears from the papers referred to that the terms *blockade* and *blockading* have been used by British naval officers, when adverting to the laudable practice of stationing cruisers off the slave trading stations, with a view the better to intercept vessels carrying on the slave trade contrary to the treaties between Great Britain and the Powers to which such vessels belong.

But as the term *blockade*, properly used, extends to an interdiction of all trade, and indeed all communication with the place blockaded, I beg leave to submit for your Lordships' consideration whether it will not be proper to caution her Majesty's naval officers upon this head, lest by the inadvertent and repeated use of the term *blockade* the exercise of the duty confided to British officers in suppressing slave trade, might, by any one, be confounded with the very different one of actual blockade.

I have, &c.

ABERDEEN.

MISSION TO AFRICA.—Our Board [the Presbyterian] have adopted a new policy with regard to this mission, which is to send no white missionaries to that field of labor, but such as are not only suitable in point of health as well as other qualifications, but also such as of themselves choose this service, and prefer it to all others. A few white missionaries are to be sent there to superintend the missions until such times as competent colored missionaries can be procured. One colored clergyman of much promise is expected to embark for this mission this fall, and another in the spring. Ten colored persons are already connected with the mission, or preparing for it under the care of the Board.—*Presbyterian*.

ERROR CORRECTED.

FROM a passage in Mr. Tracy's letter, published in our present number we are induced to refer to the letter of Dr. James Hall, general agent of the Maryland Colonization Society, dated August 9, to the Editor of the Southern Churchman, communicating the correspondence between the Rev. Mr. Kelley, of the Roman Catholic Church, and J. H. B. Latrobe Esq., President of the Maryland Colonization Society, in reference to the establishment of a Catholic mission at Cape Palmas. From this correspondence it appears that *Catholic Missionaries have no privileges or encouragement over missionaries of any and all other religious denominations at Cape Palmas.* Mr. Latrobe says:

"When the first emigrants left this State they took with them a written charter, one of the fundamental articles of which is in the following words: "All men have a natural and unalienable right to worship Almighty God, according to the dictates of their own consciences, and no one shall be hurt, molested, or restrained, in his person, liberty or estate, for worshipping God in the manner and season most agreeable to the dictates of his own conscience, nor for his religious professions or sentiments, provided he does not disturb the public peace, nor obstruct others in their religious worship, and all persons demeaning themselves peaceably, as good members of the community, shall be equally under the protection of the laws; and no subordination or preference of any one sect or denomination to another, shall ever be established by law: nor shall any religious test be required as a qualification for any office or trust in the community; and all religious societies in the community, shall have at all times the exclusive right of electing their public teachers, and contracting with them for their support and maintenance." And not long after the establishment of the Colony the Board of Managers passed the following resolution, which is still in force, and under which the Missionaries of the Presbyterian, Episcopal, Baptist and Methodist Churches have established themselves on the territory of the society:

"Resolved, that the Board of Managers offer to the members of all religious denominations every facility in their power to establish schools and enter upon the field of Missionary labor within the jurisdiction of Maryland in Liberia—so that Colonization may be fully recognized not only as the means of restoring the descendants of Africa to the only land where they can be really free, but as the most efficient agent of Civilization and the Gospel."

"In their relations with Africa the Society is a political government and has looked upon all religious denominations as equally entitled to claim the benefit of the above Resolution, being unwilling to do more in their behalf than is promised by its terms—other than to afford their agents that courtesy and protection which all civilized governments render to strangers within their limits engaged with their consent in the pursuit of commendable objects. Should Bishop Kenrick, therefore, in promotion of the views entertained by the Head of your Church, see fit to send the Missionaries in question to Cape Palmas, the Society will make to them the same grant that has been made to the Missionaries of other denominations and which is the extent of the aid yet given to any."

Dr. Hall says:

"The officers of the Society are elected without regard to religious sects or opinions, although it happens at the present time that not one Roman Catholic is embraced in the number, yet many are patrons and friends of the cause both in this city and the counties. But independent of the obligations which the Board of Managers lay under from the Resolution quoted by the President, to grant free liberty for the establishment of the Roman Catholic Mission at Cape Palmas, they would undoubtedly have been led to pursue the same course, and gladly have assented to the propositions of the Roman Catholic Missionaries, from the fact, that a large portion of the colored population, both *slave* and *free*, in the lower counties on the western shore are Catholics, and the latter would not voluntarily deprive themselves of the privileges of worship in their own Church, nor would the Roman Catholic planter be disposed to manumit his slave

and place him beyond the reach of such religious instruction as he deems necessary to his welfare and happiness. These causes have heretofore proved a serious bar to the emigration from those counties, and materially circumscribed the operations of the Society."

MORE THAN ONE HUNDRED AND FIFTY LIBERATED SLAVES READY TO EMBARK FOR LIBERIA.

THE society is urged to despatch another expedition to Liberia. A young gentleman of Virginia received by inheritance nineteen slaves, and on coming of age offered to confer liberty upon them in one of our Northwestern States; but after visiting those States, and observing the unhappy condition of their free colored population, persuaded them to select Liberia as their future home, to which they are to sail, in an expedition of the Maryland Colonization Society, now preparing to depart on the 9th instant. This generous individual is ready to contribute five hundred dollars towards defraying their expenses. Eighteen colored persons in Kentucky are waiting to embark, and in danger of reverting to slavery if not enabled shortly to do so. One hundred and thirty in another State are looking to the Society for opportunity to emigrate; and although property is left to effect their removal, the avails of it cannot, without great sacrifice, be immediately realized; and on this account, as well as to meet the expenses of the last expedition, the Society is compelled to solicit every friend to the cause, every minister of the gospel, every patriot, and every Christian to come forward to its aid. Must the Society cease to act in its great enterprise? We call upon the press to make known its wants. We call upon ministers of every communion to submit its present necessities, and the weighty reasons which should secure to it universal and efficient support to their congregations. We know and feel the pecuniary embarrassments of the country; but let societies in aid of the cause be every where organized, and even the weekly contribution of a single cent from each of the mass of our population would replenish the treasury of the Society, and send new joy and hope to our African settlements, and through them to millions as yet unvisited by the reviving voice and influences of Christianity. Reader! think if you please on the subject, and what *you* can do for the furtherance of the cause.

CLARKSON'S LATEST VIEWS OF COLONIZATION.

Extract of a Letter from Thomas Clarkson, Esq., to the Rev. J. M. Trew.

PLAYFORD HALL, IPSWICH, Sept. 12, 1842.

"I am glad to find that in the *Friend of Africa* you lay such a stress upon native agency, or the agency of the black people themselves to forward their own cause. Good sense would have dictated this; but God seems to point it out as one of His plans. He has raised up a people by the result of emancipation, qualified both in intellect and habitation to a hot climate, to do for us the grand work in Africa. You know well that we can find among the emancipated slaves, people with religious views and with intellectual capacity equal to the whites, and from these principally we are to pick out laborers for the African vineyard. I apprehend you will not have nearly so much difficulty in finding out spots in Africa, the most useful for your proposed operations, as you will in fixing the number of people, and the sort of people required, so as not to exceed the limits of your funds. You cannot send two or three only to a Colony. In the smallest Colony there must be more; there must be enough to form a society, both for the appearance of safety, and for that converse for which man was fitted by the organs of speech to pass the time usefully to himself and others: And yet there need not be many."

HEALTH OF CAPE PALMAS.

WHEN Dr. McGill left the colony in May, all the emigrants by the Harriet were well through the fever, and attending to their farms, and not one death had occurred!

It is a fact that the mortality of Harper is less than of the city of Baltimore. Here the weekly reports show a mortality among the free colored population of over four per cent. annually, whereas at Cape Palmas it is less than three!—*Md. Col. Jour.*

FOR LIBERIA.—The barke *Globe* (4,800 bbls.) will sail with emigrants from Baltimore on the 10th instant.

CONTRIBUTIONS to, and receipts by, the *American Colonization Society*, from the 24th, of October to 24th, November, 1842.

MAINE.

Collected by Capt. Geo. Barker, agent:

<i>Hallowell</i> , Me. Miss Sarah M. Gordon, \$5, R. W. Chickering, \$1, J. B. Condit, \$2, G. T. Robie, \$3 50, Mr. Hinkley, 50c., Rev. Amos Brown, Mrs. C. Stormeach, \$2, G. T. Robie, \$3 50, Mrs. McLelan, 13c., Mrs. E. Pierce, 50c., Mr. Storer, 25c., Lynder Oakes, \$1, Young Ladies Seminary, \$3,	-	-	-	-	-	20 85
<i>Westbrook</i> , B. M. Edwards, \$2.						
<i>Portland</i> , A. Friend, \$2, E. Gould, Rev. Asa Cumming, Simeon Hall each \$1, S. Gale, 50c.,						2 00 5 50
<i>Bangor</i> , Rev. J. Maltby, Abner Taylor, each \$3, Capt. Jacob Drummond, \$2, Capt. John Pearson, E. F. Dunn each \$1, Edmund Dole, \$1 50, G. W. Pickering, \$3, Mr. Wakefield, 50c., Joseph Bryant, \$2,	17 00	45 38				

MASSACHUSETTS.

Donations, (through Rev. R. R. Gurley,) from the members of the Chapel Congregational Society, *Andover*, by the hand of Rev. B. B. Edwards the following sums.

Rev. L. Woods, D. D., Rev. B. B. Edwards, each \$10 Rev. L. Coleman, Rev. S. H. Taylor, T. D. P. Stone, S. H. Bancroft, each \$5, Samuel C. Bartlett, R. S. Hitchcock, R. D. C. Robbins, Charles Lord, W. Shedd, E. Hobie, each \$1,	-	-	-	45 00	45 00
<i>Beverly</i> , Collections by Rev. R. R. Gurley, \$22 50,	-	-	-	22 50	
<i>Newburyport</i> , Ladies Auxiliary society, per Miss R. Stickney, Treasurer, \$40 00,	-	-	-	40 00	
<i>Dedham</i> , Ladies Auxiliary society, per Miss Guild Treasurer,	-	30 00	137 50		

OHIO.

<i>Columbus</i> , Ladies Colonization Society, per Mr. Whiting, \$47 10	47 10	47 10
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VIRGINIA.

Collections made in Virginia by the Rev. Samuel Cornelius, agent.

Amount acknowledged in Nov. No. \$300.

<i>Culpepper Co.</i> Armistead Corbin, A Friend, E. Hill, F. J. Thompson, W. Green, Miss J. Hall, A. Bell, Dr. A. Talierferro, H. H., P. M. Rizey, Wm. Slaughter, E. Braudus, each \$1, A. Lawrence, T. Manssey, G. R. Crigler, each \$2, J. Shackelford, 50c., Dr. Ashby, 45c., Collection Shiloah Baptist Association, \$17,	-	-	-	33 45
<i>Orange Court House</i> , C. P. Howard, Rev. J. Earnest, Thomas Scott,				

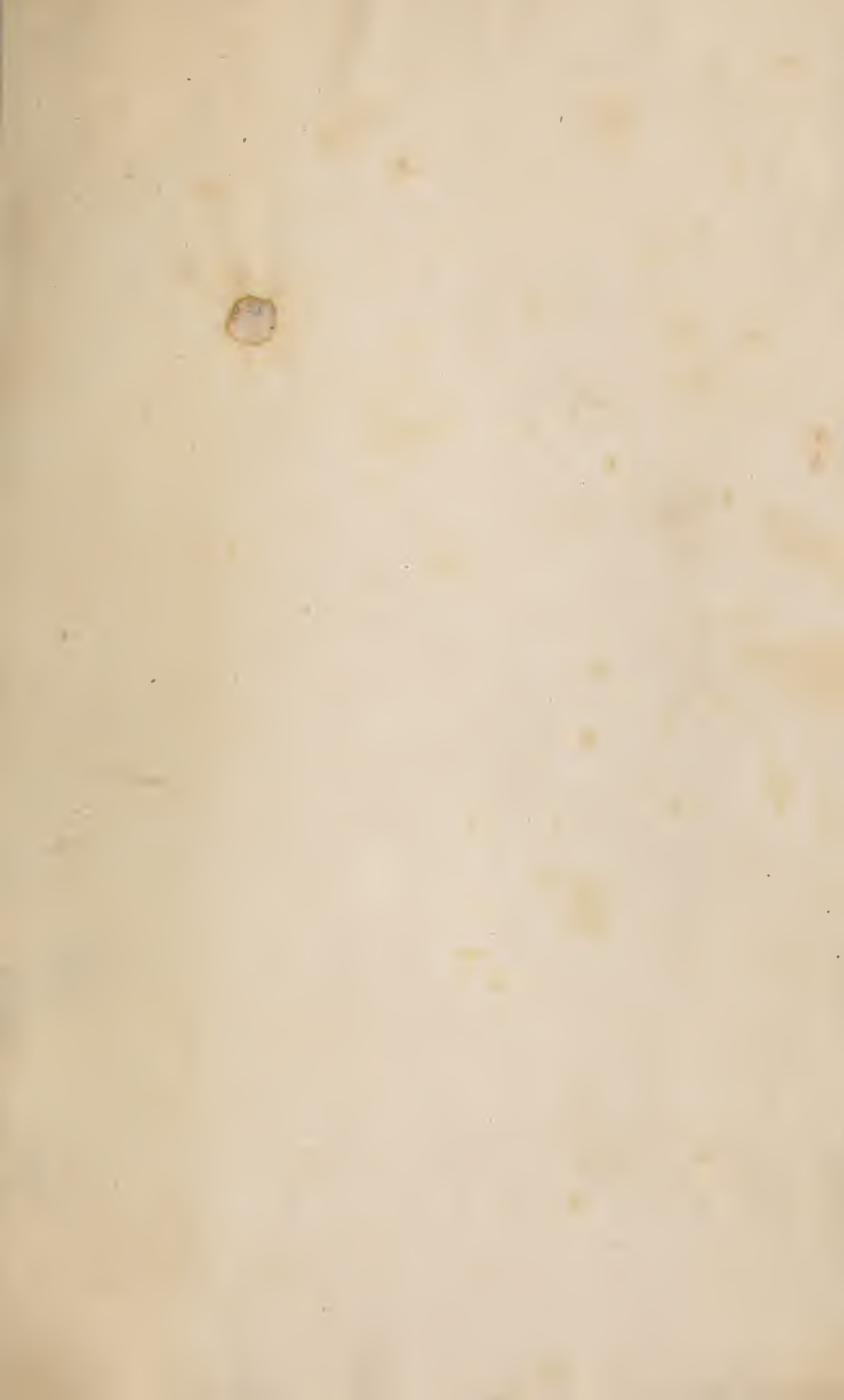
each \$5, Mrs. J. Howard, \$2, Dr. Slaughter, \$1 40, A Friend, Miss Ballings, Mrs. Cowherd each \$1, David Hume, M. Graham, Mrs. Graham each 50c.,	22 90
<i>Charlottsville</i> , Benj. Ficklin, one box of tobacco, \$20, Rev. R. B. Mead, one box of tobacco, \$20. A balance remaining on hand of the Auxiliary Society of Albermarle, through the hand of Charles J. Meriwether, \$10. Collection made by Rev. R. B. Mead, Mrs. Gilmer, Mrs. L. A. Minor, Mrs. L. Minor, Senior, Mrs. Carter Gray, each \$5 Mrs. Mary Craven, \$1, Wm. S. White, Nimrod Braman, each \$5, Alexander Pope Abell, \$2 50, Dr. A. Masie, Dr. Harrison, J. W. Gilmer, A. B. Magruder, E. R. Watson, V. W. Southall, each \$2, Benj. Moseley, Thomas Wood, each \$1 50, C. D. Miss M. Terrill, C. Slaughter, J. S. Abell, Shelton S. Leake, Cash, Wm. Jeffries, J. A. Watson, Mrs. D. Mickey, Miss Poore, each \$1, Miss C. McIntyre, W. Dunkum, Miss Peake, W. Summerson, J. H. Word, Miss Hearnard, J. Gutch, each 50c., A Lady, 55c., Pupils in Mrs. Herard's school, 60c., a Female Friend, M. Thompson, Samuel Teal, each 25c., four young Ladies, 75c., John Pilson, \$4,	120 65
<i>Albermarle Co.</i> , Samuel O. Moon, Donation to constitute himself a L. M. 304-5 yards domestic at 20c., \$6 00, 100 yards at 10c., \$10 07, 40 yards Printed Muslin, 1 yard Cambrick, \$15, collection Baptist Church, Mt. Edd, \$9 08, John S. Cocke, \$5 00,	45 15
<i>Rockingham Co.</i> , John Rice, Rev. T. L. Hamner, S. L. Shacklett, Rev. H. Brown, Mrs. Anna Gray, Mrs. Henderson, each \$2,	10 00
<i>Stanton</i> , Mr. P. Powers, Rev. F. D. Goodwin, Wm. Donaghue, J. Churchman, each \$5, E. Valentine, Mr. Coleman, Cash, Rev. P. E. Stephenson, W. Kyle, J. H. Jury, H. M. Shelley, Mrs. Crawford, each \$2, N. Mitchel, N. Kinney, J. B. Brackenridge, D. E. Binkley, S. Woodward, G. Eskindge, Capt. Harper, S. Clark, M. Cushing, B. Johnston, Mrs. Coldman, Miss M. Bragg, Miss S. Bragg, J. C. M. Missallat, Mrs. Haman each \$1.	51 00
Thirty of the above amount is to constitute the Rev. Frederiek Goodwin, a Life Member.	
<i>Lexington</i> , Rev. Henry Rufner, Col. S. McD. Reid, each \$10, Susan P. Taylor, \$3, Susan McDowell, \$2 50, William Stevens, J. McClelland, Mrs. Leyburn, Major Preston, Mrs. E. Dunkum, Mrs. Davis, Col. Smith, each \$2, Rev. Mr. Bryant, \$3, Mrs. C. Dabney, E. Price, Ann McGilton, Mrs. Maybin, Mrs. Preston, G. A. Baker, Joseph Cumption, E. G. Caruthers, Mr. Bear, Mr. Cummings, Mrs. M. Reid, Miss Reid, Major Alexander, Dr. Paine, Mrs. Patton, J. B. Syld, Mrs. Walkup, Mr. Mathoney, Robert White, H. Norgrobe, S. F. Jordan, each \$1, Mrs. N. Henning, Susan Davis, M. Robbet, Mrs. Graham, Capt. McKorkle, Mrs. D. Moore, J. M. Ruff, R. Morrison, J. Fuller, J. V. Henry, T. M. Wade, Mrs. Lyle, W. C. Lewis, R. Lewis, S. R. Smith, each 50c., Mary Gipson, M. Gipson, a Lady cash each 25c., Colored persons of the Baptist Church, \$1 86,	74 86
Thirty dollars of the above is contributed by the Presbyterian Church, to constitute Rev. John Skinner a L. M. and sixteen dollars by the Baptist Church to constitute Rev. Cornelius Tyree in part a L. M.	
<i>Buchanan</i> , J. S. Wilson, \$2, G. M. Garland, \$1 50, G. H. Reek, R. Piper, M. Boring, C. C. Handy, J. Buckholder, M. A. Bell, J. S. Bishop, J. S. Taylor, S. S. Woodville, J. N. Lyle, each \$1, J. G. McClanahan, C. A. Kean, J. A. Haney, E. O. Johnston, J. W. Williams, each 50c., W. H. Vaughan, J. D. Burk, each 25c.,	16 50
<i>Fincastle</i> , F. Anderson, J. Neville, cash, each \$1,	3 00
<i>Rockbridge Co.</i> , Arthur McClure, cash, each \$2, W. Maffit, R. H. Burks, R. A. Bradburn, B. Selph, B. Holmes, J. Lackland, R. Grigsby each \$1, E. Grigsby, J. S. Watson, each 50c., Collection in Baptist Church Natural Bridge, \$2 78,	14 78
<i>Lynchburg</i> , John Hollins, J. D. Murrell, A. Tompkins, R. M. Shin, each \$5, M. Davis, P. Garland, each \$3, D. P. Payne, \$2 50, Samuel Miller, Rev. W. S. Reid, F. S. Miller, S. McCorkle, J. Dabney, T. A.	

Holcomb, Miss Rowans, J. M. Morwick, each \$2, Mrs. Clayton, H. H. A. D. Royal, T. Stabler, Mary Furgason, J. R. D. Payne, George Bagby, J. Crouse, J. P. Burris, Mr. Dickinson, Mr. Parker, J. R. Holmes, R. H. Toler, J. A. Forward, Nancy Brice, Wm. Norwell, F. Stepton, J. C. Young, S. H. Shelton, W. T. Yancey, each \$1, M. B. Furgason, T. Love, B. S. Lindsley, J. H. Martin, J. T. Young, W. Harman, each 55c. M. Moore, W. E. Murrell, each 25c., cash from several, \$1 50	70 00
Scottsville, H. Rittenhouse, A. Whitman, cash, J. N. Fitzpatrick, each \$1, Mr. Bell, Mr. Blair, C. J., W. R. Wells, E. H. Jordon, P. White, each 50c., Mary Klyne, a small girl 25c., Susan Payne, a sr girl, 10c., cash \$1 50,	8 85
Fluvanna Co. John H. Cocke, \$5, James Galt, \$10,	15 00
Norfolk, Rev. Mr. Crowder, per Soutter and Bell, \$6 00,	6 00
	497 14
	727 12
Collected by Rev. S. Cornelius, and acknowledged in last number,	300 00
Total contributions,	427 12

FOR REPOSITORY.

MAINE.—Hallowell, By Capt. George Barker, agent, R. H. Page, '41, to '42, \$1 50, C. Vaughan, '41, to '42, \$1 50, Samuel Gordon, '41, to '42, \$1 50, Calvin Spaulding, '41, to '42, \$1 50, J. C. Dwight, '41, to '42, \$1 50, Dr. Benj. Page, '40, to '42, \$3, A. Mastas, '41, '42, \$1 50, C. C. Grant, '41, to '42, \$1 50, John Merrick, '42, to '43, \$2, Denningville, John Kilbey, '40, to '43, \$5, Joseph Joss, 6 months, 75c., Asa Brown, '41, to '42, \$1 50. South Windham, N. Burnett, '41, to '42, \$1 50, F. T. Whipple, '41, to '42, \$1 50. Minot, Joseph Washburn, '40, to '42, \$5 50. Topsham, John Coburn, '41, to '42, \$1 50. China, Hon. A. Marshall, Nov. '42, to Aug. 1, '42,	32 75
NEW HAMPSHIRE.—Merrimack, Robert McGraw, '42, to '43, \$1 50, E. J. Parker, '42, to '43, \$1 50, Nathan Parker, '42, to '43, \$1 50. Bedford, Samuel Patten, '42, to '43, \$1 50, Deacon Samuel McQuesten, '42, to '43, \$1 50. Hookset, J. A. Otterson, '42, to '43, \$1 50. Chester, Widow P. Bell, '42, to '43, \$1 50. Kingston, Dr. Thomas Bassett, '42, to '43, \$1 50. Hanover, Dr. Crosby, '40, to '43, \$5. Dover, Mr. Wheeler, Oct. 1, '42, to Sept. '31, '44, \$3,	20 00
VERMONT.—Woodstock, Hon. J. Marsh, '41, to '42, \$1 50,	1 50
MASSACHUSETTS.—Salem, Hon. David White, Nov. 1, '42, to June '31, '45,	5 00
DISTRICT OF COLUMBIA.—Alexandria, Mr. A. G. Young, '41, to '44,	5 00
VIRGINIA.—Yancey Mills, John Pilson, '40, to '42, \$3 00,	3 00
KENTUCKY.—Shelbyville J. D. Paxton, '40, to '44, \$5	5 00
OHIO.—Columbus, Mrs. Taylor '41, to '42, \$1 50. Martinsburg, William Mitchell, '40, to '41, \$1 50,	3 00
MARYLAND.—Baltimore, Samuel Young, agent: Professor Duchatel, 1839, to '40, \$6, D. W. Brown, '40, to '41, \$2, R. Lemmon, '40, to '42, \$4, Zebulon Waters, '40, to '42, \$4, Moses Sheppard, '40, to '42, \$4, E. W. Barrows, '40 to '42, \$4, Rev. D. Jennings, '40, to '42, \$4, Archibald Galder, '40, to '42, \$4, Gen. W. McDonald, '40, to '42, \$4, Francis H. Smith, '40, to '42, \$4, J. White, Esq., \$4,	44 00

For Repository,	119 25
Contributions,	427 12
Total,	546 37

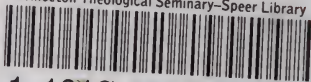


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